THE LANDMARKS made by TOOR BAITUL MAAL

A Central Socio-economic Organisation & Financial Corporation, From MAY, 1966 to TO THE END OF NOVEMBER 1977

NATURE OF AID		SIZE OF AID
Grants to theo-religious schools with boarding and lodging facilities	Rs	40,986
Aid to students, meeting their educational expenses	Rs	35 068
Aid to the disabled or helpless, the victims of natural calamities or accidents	Rs	54,074
Expenses on burial of destitute and unclaimed dead bodies	Rs	46,666
Contributions to the marriage-expenses of poor girls	Rs	3,65,028
Subsidies to mosques, for repairs & construction	Rs	1,13,567
INTEREST-FREE LOANS TO THE NEEDY.	Rs	1,39,33,963
1 People could relieve their pledged articles back by full re-payment of loans in instalments to the tune of	Rs	1,22,62,291
2 A huge amount, more than Rs 6,40,000 of people could besaved from going waste in the form of interest		
3, They could also be helped save their household articles and other life requirements from being sold or adjusted towards payment of interest		
MAINTENANCE AND ESTABLISHMENT OF BAITUL MAAL		
Expenditure on office consisting of 32 employees	Rs	5,65 136
Compensatory Allowance (Kafaf) to 92 Collectors collecting the Contributory Loans (Qarze Mashrooth) from members.	Rs	4,34,97
LOANS TO BAITUL MAAL:		
By some Philanthrophists	Rs	18,75,9
The amount repaid according to the terms of contracts	Rs	16,67,0
The loan with time not fixed for repayment has been repaid immediately on demand		

APPEAL

All this could be done only with a tiny membership of 6,000 contributing the Quarze-Mashrooth ranging from Rs 30 to 32 thousands per month.

Imagine, what a fantastic kind of miracles could be experienced in the socio-economic upliftment of the down trodden and in revitalizing and galvanising the economy on humanitarian and interest-free lines, the Invisaged in the message of the prophet the Benefactor of Humanity with a membership of at least 2,00,000 persons

LET YOURSELF AND YOUR FAMILY, RIGHT NOW, JOIN TOOR BAITUL MAAL RESOLVED AND PARADING TO CARRY ON THE PROPHETIC MISSION IN SOCIO-ECONOMIC SPHERE OF LIFE

THE MESSAGE

of the Holy Prophet Mohammad, Peace be on him

★ ✱ ★

SOUVENIR

SEERATUN NABI SESSION 1977

held under the auspices of

The Students, Osmania University Campus,
Hyderabad. A. P. (India)

Printed at

Rainbow Printers, Amera Garage, Abid Road, (English)

Raghu Mohan Printers, Ramkote, (Eng. Report & Telugu)

J. M, Printing Press, Chatta Bazar, (Eng Inner title etc)

Jai Ram Printers, Chatta Bazar, (~~Urdu &~~ main title)

Hyderabad.



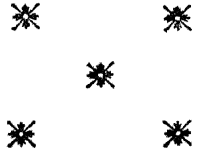
Bound at

Hafeezia Book Binding, Yousuf Bazar, Hyderabad.



To

All moves and efforts aimed at redeeming those, groaning under the clutches of subjugation by their own fellow-beings, "whom he (the prophet) is assigned to relieve of the burden and the bonds that are (cast) upon them." (the Quran 7 157)



The Adviser

Mr. M. BALEEGHUDDIN HASAN
(Reader, Department of Geology, O U.)

The Editors

Chief Editor . M. Ghiyasuddin,
M. A. (Polt. Sc), L L B. (Final)

Managing Editor : Nayeem Ahmed.
B. A , B Ed.

Editor (English) : M. Ghiyasuddin, ✲

Editor (Urdu) . S Mahmoodul Hasan Hashmi,
B. Sc , M. Phil (Dept. of Arabic)

Editor (Telugu) : M. A. Mukhtar,
M. Sc (Dept of Chemistry)

✲ In place of M Muazzam Ali, M A Polt. Sc, as originally he has been entrusted with this task.

*MESSAGES

जयप्रकाश नारायण
JAYAPRAKASH NARAYAN

दूरभाष ५१२३९
Telephone 51239

कदमकुआं • पटना-८०० ००३ • बिहार • भारत Kadamkuan • Patna 800 003 • Bihar • India

पत्र : जसलोक हास्पिटल, जी. देशमुख मार्ग, बंबई ४०० ०२६

दिनांक 15/6/77

बंधुवर / बहन,

आपका दि. 7/6/77 का पत्र मिला। आपकी सद्भावनाओं और शुभकामनाओं के लिए आभारी हूं।

शुभकामनाओं के साथ,

आपका,

जयप्रकाश नारायण

Governor,
Andhra Pradesh

Raj Bhavan,
Hyderabad,
14th December 1977

I send my cordial greetings and good wishes to the students of the Osmania University on the occasion of Seeratun Nabi Session to be held at the campus to commemorate the Teachings of the Holy Prophet Mohammad I am glad that the Session would bring together the students and staff in an atmosphere of fraternity.

I wish the Session all success

Sd/-
SHARADA MUKERJEE

* Received by the Chief Editor

Govt of A P

J VENGALA RAO
Chief Minister

Hyderabad
Dated 20 8 77

I am happy to associate myself with the Souvenir that is proposed to be brought out in connection with 'Seerat-un-Nabi Session' in the commemoration of and for rejuvenating the lofty and the universal teachings of the great Holy prophet Mohammed to be conducted in the Osmania University this year The message of Prophet Mohammad is the message of universal peace compassion and brotherhood the traits that require emphasis in the present context of dissensions and discard all over the world I send my greetings and good wishes for the sucess of the session

Sd,
(J Vengala Rao)

ASIF PASHA, Minister for
Law, Courts, Prisons, Stationery
& Printing, Govt of A P

Hyderabad
Dated 9-5 77

I am happy to know that the students of Osmania University Seerat Committee is releasing a Souvenir which will bring out the teachings and ideals of Prophet of Islam I hope this will promote understanding between people of all religions and sections in our country While appreciating the efforts of convenors, I send my sincere wishes for the success of their mission

Sd/-
ASIF PASHA

Leader Congress Party in Parliament
YESHWANT RAO CHAVAN

44 Parliament House,
NEW DELHI-110001.

August 4 1977

"I am indeed glad to learn that the University Students are holding a grand Seerat-un-Nabi session to commemorate the lofty and universal teachings of the great Prophet Mohammed and in this the students are bringing out a Souvenir, named The Message' You have my heartiest good wishes for the success of the occasion and the Souvenir".

Sd/
(Y B Chavan)

CHANDRA SHEKHAR,
President JANATA PARTY

Sardarpatel Bhawan,
7, Jantar Mantar Road,
P B No 709, N Delhi-110001

August 19 1977

Dear friend

This is to acknowledge your letter of the 27th July, 1977 addressed to our President Shri Chandra Shekhar Shri Chandra Shekhar is happy to learn that you are bringing out Souvenir titled "The Message" in commemoration of the Holy Prophet Mohammad He wishes the Souvenir All success

Thanking you,

Yours sincerely,
Sd/
N BALAKRISHNAN,
Permanent Secretary.

SH P JAGAN MOHAN REDDY,
Vice-chancellor, Osmania University,
Former Chief Justice, High Court, A.P
& Justice Supreme Court of India,
Feb. 6, 1975

It is really heartening to me that the promising students of our University are conducting this session to commemoiate and dissemmate the Teachings, message and conduct of a great personality worthy enough to be followed The personality I have referred to here is known to the world by the name 'Mohammad' whose call emerging from the deserts of Arabia some fourteen centuries back continued to remain ever spreading in the nook and corner of the world He brought forth with him the message that could turn the world into the place of peace and tranquility He took to spread the light of his Teachings right in the critical era covered with darks of ignorance and led Humanity to the path of spiritual and material progress Gautam Buddha in India, Zoroaster in Persia, Confucius in China and Jesus Christ wielded the fullest of their energies and capabilities to lead the people aright Likewise, Prophet Mohammad conveyed the entire mankind the message of the Almighty, the Right, and led it to the Right path. For this task, he chose to undergo all kinds of troubles and tortures Thus, he opened a new chapter in the history of mankind with his thought and action. In fact, by teaching the people of the entire world the lesson of humanity and democracy, the Prophet of Islam has done a favour to them This is why, both Muslims and non-Muslims rever him alike regarding his Teachings His greatness statesmanship and love for humanity are admitted and appreciated by all great men like Mahatma Gandhij, George Bernard Shaw and Neconsan George, a Roman Philosopher

I feel extremely sorry that I could not attend this sacred session for some compelling and unavoidable engagements However, all my well wishes are with the organisers of the Session, both students and teachers I hope the conscientious students of the university will continue to conduct the constructive programmes of this kind also in future and thus to shoulder the responsibilities of realising an ideal society

Sd/-
Pingal Jagan Mohan Reddi

Received by the then Organiser of the Seeratun Nabi Session held on Feb 22, 1975, originally, in Urdu as produced in Urdu part of "The Message"

In the name of God, Most Gracious, Most Merciful

NOTE OF ACKNOWLEDGEMENT

All praise is for God We praise Him and seek His help and seek His peace on His Prophet and ask Him for forgiveness of our sins and express our repentance before Him We seek His protection against mischiefs of our hearts and our evil actions Whomsoever God guides on the right path no one can lead him astray and whomsoever God does not give guidance no one can guide him aright

We feel immensely glade to ultimately be able to bring out "the Message" dreamt about an year and half back At the same time it is regretted that its release has been much behind the schedule for the inavailability of the sources in time that surpassed all the estimates In fact, this has been one of the reasons why the seeratun-Nabi Session could not be held in the usual time (March) this year Further, the added task of editing the whole of the English part cast on the Chief Editor, already wrapped in making his own contributions and looking after the overall problems of "The Message', caused by the shift of Mr. M Muazzam Ali, the editor for English part originally, to JNU, Delhi for his M Phil also has been responsible for tilting the balance of schedule We hope the readers and others concerned will never fail to realise these difficulties while receiving this Souvenir behind the stipulated time

Here we would like to express our gratitude to all those who extended their earnest co-operation in bringing out "The Message in the form of their contributions, written as well as spoken. We owe to all the speakers who spoke or read papers in the earlier Session, and to the writers, publishers, institutions & libraries from whose publications and sources we have borrowed the valuable material for our readers Among them, in particular, found at city are The General Library (O U), the Libraries of Anwarul Uloom Evening College, Iqbal Academy and Tarjumane Hayath Publications. We are indebted particularly to Mr Taqi Ali Mirza, Reader in English, Osmania University, College of Arts and Commerce, Mr Anwaruddin, Ex-Reader in English O.U and Mr. M A Rahman, M A (English who have taken pains to go through the drafts of the several English parts and enriched the paper with their valuable suggestions. The editors, on behalf of

all the students conducting the Session including themselves would also like to thank all those whose precious and inspiring messages have added to the riches and decorum of "The Message" So also to Mr P Jagan Mohan Reddy, the V C (O U) for his sharing the efforts to make the Session a success throughout his tenure, to Dr Syeda Mahrunnisa, Head Dept Arabic, Dr M A Sattar Khan Reader in Arabic, and Mr Syed Shah Liaqat Hussain Qadri, U G C Professor, Arabic, O U for their elderly appreciation of these efforts of the youth and to Moulana also for his own contribution to "The Message" We are indebted a lot and grateful to our Adviser, Mr M Balighuddin Hasan, Reader in Geology, O U , for his selfless patronage, painstaking guidance and valuable advices tipped with vision, wisdom, courtesy and sacrifice We also greet and thank all those who extended their sincere co-operation in the form of securing and making the monetary contributions required Those who have been on the fore front in this enterprise include Mr M A Mukhtar (M Sc , Final), Mr M Salahuddin (B Tech)Mr S A Basit Anwar (Research Scholar, Arabic), Messrs M Abdul Hafeez (B.Com , LL B Fin) M Fareeduddin (B Sc , LL B. Final) and Mr Javid Ahmad Mahmood, (Law). In fact the slow performance of the press (English) also has been one of the delaying factors Nevertheless, the persistent and protracted co-operation of its management and labour deserves our thanks We acknowledge the services of Messrs M.A Salam and M Waliuddin, the calligraphists in Urdu, particularly those of the latter who came to our rescue by promptly accomplishing the work left unaccomplished, callously, by the former, even after the elapse of about one year

We feel sorry to tell our readers that since we lacked the necessary and matching experience for the work of this kind and were faced by the said difficulties coupled with the haste and hurry, we could not call for the original contributions from students and staff this time except what they read and spoke in the last Session However, we hope the friends succeeding us would adhere to seeking a greater involvement of both students and teachers in this regard for the issues to follow

Originally, the idea was to bring out the Souvenir in English, Telugu, Urdu and if possible also in Hindi But it is regretted that for the conditions stated above fair justice could not be done to Telugu part However, we hope the efforts would be able to be made to do the best to this end next time

Since, the Souvenir is the first experience of its kind in the fraternal atmosphere of the University, any improving suggestions from all quarters of students and staff would prove to be of immense value for the successors.

And all praises for God who alone is free of all shortcomings.

THE EDITORS

THE FEATURES OF "THE MESSAGE" 1977

1. *Messages* — *V*
2 *Note of Acknowledgement* — *IX*
3 *Features of "The Message" 1977* — *XI*
4 *The Science of Redemption*
Note of Introduction — **XIII**
5 *Seeratun Nabi Session, 1976* (Abrief Report) — *XV*
6 *The call of Mohammad*
Syed Abul Aala Maududi — 1
7 *The Blessed Messenger*
Sir Nizamat Jung Bahadur — 6
8, *The Holy Prophet*
Mohammad Pickthall — 8
9 *Can islam be Reconciled with the Spirit of the Twentieth Century*
Maryam Jamila — 21
10. *The Perfect faith and way of life*
Syed Abul Hasan Ali Nadvi — 26
11. *The Unity Heralded*
Syed Sulaiman Nadvi — 33
12. *The Universality of the Mohammadan Ideology:*
Abul Kalam Azad — 36
13. *The Basic Features of the Ideology of Quran*
Dr Syed Abdul Latif — 40
14. *His Task : A Mission and A Movement*
Naeem Siddiqui — 42
15 *The Intellectual Bondage and its Sources*
Syed Abul Aala Maududi — 44
16 *Vindication of the Prophethood*
Sir Syed Ahmad Khan — 59
17. *The last Pronoucements of the Prophet*
Naeem Siddiqi — 61
18 *A Scientific view. Definition and Role of Prophet*
Dr Shaikh Mohammad Iqbal — 66
19. *Errata* — *69*
20 *The Telugu part* ....

With Best Compliments from

ASIA LAW HOUSE

Opp High Court of A. P , Hyderabad

Equipped with the best and abundant legal literature in all branches of law . authentic Text Books, Guides, Bare Acts, Notes, Dependable Commentaries Reports enabling the legal students, Bench and Bar to meet the challenge Confronting them

---

తెలుగులో ఇస్లామీయ సాహిత్యం

For Authentic Telugu Literature on Islam

ఇస్లాం పరిచయం	ధర్మ పథం
ఇస్లాం పరిచయం	ధర్మ సంస్థాపనం
శ్రేయస్కర మార్గం	మరణానంతర జీవితం
సమాజ్	పితి కథలు

తెలుగు ఇస్లామిక్ పబ్లికేషన్స్

Telugu Islamic Publications

22-7-499, Purani Haveli, Hyderabad – 500 002

بسم الله الرحمن الرحيم

THE SCIENCE OF REDEMPTION

(A *Note of Introduction*)

The process of history is essentially the human struggle to overthrow the rule of man over man Left to itself the whole society, in the ultimate analysis, tends and is bound to be divided and crystallised into the rulers and the ruled, in each and every sphere and stage of life, and not into any thing like 'haves' and have nots' The economic exploitation is merely one of the various visible forms, manifestations and instruments of the inherent instinct of man to rule over his own fellow-beings, concealedly or openly as may be permitted by the conditions determined in turn by the attempts either to resist or to overthrow him by others aiming at either replacing him or remaining unruled, mostly at the latter which is an absolute impossibility Clothed in various disguises one or a few—the cleverer, abler and stronger--tends or tend to dominate the bulk—the simple and the weak—, as in dictatorship and monarchy in the name of the so-called public good or national tradition, in the communist system in the name of the so-called proletariat regime or the real democracy aiming at liberating themselves from the exploiting clutches of the bourgeoise, in democracy in the name of the so-called popular rule and in the spiritual systems in the form of priestly hierarchies, the self designed representatives of God The great bulk so ruled and reigned struggles to get rid of them, a tyrannous few In consequence, again a cleverer or abler few of themselves, of necessity, emerge as the rulers Thus left to itself the entire mankind is essentially and principally prone to and thrown into a perpetual struggle for power and liberation that inevitably continues to restore once again the rule of another or a few others of their own kind in similar or different forms as may be palatable or manageable in the given time and situation Hence a vicious circuit continues

This entire state of chaos, confusion and anarchy in the realm of history is essentially caused by the failure to reach a perfect and objective answer to certain vital questions pertaining to man and universe What and how is their origin? How are they sustained? What is the source of the laws of causation operating in their relations

inter se? What for men are born and supposed to live? What is their actual position in relation to one another? Are they absolute in their dealings *inter se* and in their relation with the universe? The kind of the human attitude towards his fellow beings, the life and the universe is necessarily determined by the kind of answers one would have to these questions, and in turn the very kind of such answers is determined by the kind of tools one would choose to employ for forming the opinion with regard to man and the universe

One of such tools is the Sense-experience based on senses which are too blurred and limited to visualise any thing beyond their reach Even the construction of the reasoning of the universal events and objects, in such case is determined by the limited information furnished by the senses Since, the existence of God cannot be sensed with any of the sensual organs, the adherants of Sense-experience resort to pronouncing the judgement that there is no God or any supernatural power at all To them men and universe are self-created and self sustained owing their existence not to any such power but to some heavenly accidents and bio-chemical interactions Instead, the whole system is running and operating itself under the logic of its own existence and nature Over a period of time it will collapse in a sudden and abrupt manner and hence there arises no question of its resurrection and the Day of judgement Similarly, the death, to them, is an accidental failure of a machine The Soul or Spirit is absolutely a non-existent thing and hence there airses no question of rebirth hereafter and the life in this world is a golden opportunity to enjoy as much as possible, if necessary, even at the cost of others Ethics and morality are the lessons meant for fools having no relevance, practicability or applicability whatsoever to the world of actualities The belief in Heaven is a promise of bribe for surrendering the right to enjoy the worldly pleasures and that in Hell is an instrument aimed at desisting the people from claiming their due right. Thus man is left to live an animal-life with no lofty purpose to be cherished, no absolute code of conduct to be enjoining on him and no sense of inescapable accountability as regard his commissions and ommissions In the ultimate resort, accordingly, the might assumes the position of source of law, right and respect and the weak are looked down upon as non-existent commodities In all spheres of life, the stronger tend to dictate their will and wish to the weak, of course, in some palatable form or the other. Thus the whole

life in society remains to be the condition of a perpetual scuffle and tussle between the rulers and the ruled in each and every sphere thereof The political dominance is merely the most assertive and culminative phase of such undercurrent tendency Materialism and atheism with all their changing forms of socio-politico-economic systems are the consequent concrete inevitabilities of such limited thinking based on the sense experience The reforms and revolutions essentially reflect the human longing for passing from one system to the other with a view to and in the vain hope of getting rid of the resultant sores and tortures of any such existing system But the consequent change in the form cannot change the content as well In fact, the latter remains intact This stands verified by the discontent, even sometimes sharp and agitative, undercurrent among the people in the societies that have passed over from Papal and priestly systems to liberalism, from absolute monarchies and dictatorships to democracies, from capitalism to socialism and so on and so forth Each of the most post revolutionary systems looks, at the face of it, to have, partly or wholly, liberated the people from the basic evil of the rule of man over man But over a period of time, the evil slumbering in the bottom tends to come to the surface and starts to assert itself over the entire scene calling for another disappointing revolution Thus the unending march of the evil continues

Another such source or tool is guess espoused with sense experience, employing of which, of necessity, results in the development of some superstitious myths, as regards the universal phenemenon, unleashing an undue love for or fear from the multiple objects of the universe. Because they are regarded as gods for their benefiting and harming properties A hierarchy of multiple gods and goddesses, to operate the phenomena of nature is visualised on the pattern and analogy of human organisations, independent of one another at the base and under a spin of control from above and each entrusted with a particular function. Consequently, the people feel compelled to extend their loyalties simultaneously to all such gods often antagonistic to one another, and hence get turned into servile beings in such tensions, divided into various hostile castes, sects and classes unwarrented by nature In various seemingly agreeable disguises the stronger dicate the weaker Further, a priestly, class of elite is bound to crop up, with a claim to know and represent the will and wish of such gods who naturally can

not speak for themselves a king the people pretending to obey such gods to obey them Hence, again here men continue to be reigned by their own fellow-beings The concepts of resurrection, hell and heaven, the Doomsday and reward and punishment Hereafter tend to operate more as the instruments of extracting such submission than as the guards of worship and morality The position of reforms in such systems is just the same as that of revolutions in the societies guided by the sense-experience, At best, the centres of power and so-called leadership may shift from one set of men to other sets of men, in consequence of such stires There takes place also the corresponding gradation in social, political and economic spheres The rule of might holds there as good as in the atheistic and materialistic societies, of coarse in more quenching forms The fountain of authority vests in the sanctions that, in the ultimate analysis emanate from the sanctity of the religious elite

Depending on guess and senses man has also taken the view that God, the Omnipresent, consists in each and every object of the universe and they consitute essentially his manifold reflections and all the events therein including the commissions and ommissions of man are nothing but His own Acts And hence, there arises no question of owing any responsibilities for any thing good or bad, committed or ommitted, by man who is devoid of any will of his own Accordingly, there exists nothing like vice or virtue at all Another off-shoot of guess espoused with sense-experience has been the view that the vice and evil are inevitably the part of the worldly life There is no use taking care to avoid them, particularly in social and associational spheres of life. Their implifications harming Hereafter, may be mitigated by believing and worshipping one of the so called partners of divinity in the private and isolated life In their socio politico-economic implications both these views are hardly different from the view and attitude based on sense experience

Thus in all these above situations, it may be seen that the fate of man is left to be trampled hither and thither under the ruffling tempers of might and strength Further, such trends and attitudes gradually permeate in the social and economic spheres and structurs, and pervade in the art, literature, philosophy and ethics and thereby get formed into the ideals and values determining and measuring the individual conduct and social and national policies In turn, all such existing

spheres, structures, faculties, ideals and values are harnessed as the instruments in the subsequent efforts and struggles to defend or overthrow the existing evil status quo

This is what exactly is the state of international society as well, in its magnified form and degree

Here, two things must be borne in mind while proceeding ahead One, there is no escape from forming one opinion or the other in regard to God, man and universe, positive or negative, express or implied Two, not necessarily all the times one should take exclusively any one of the aforesaid two attitudes in all the matters Since they are essentially the conditions of mind, they may replace each other depending on one's own changing perspectives of man and universe

Now, let us examine a third, the only remaining source--except the above two--namely, the Apostles or Prophets Accordingly, certain people called the Prophets, came out in the history with a thesis that there existed a self-sustained super-natural Power, God, It was He who had created and sustained men and the universe with a view to seeing that He was also obeyed and worshipped by them in the vagaries of worldly life, unlike by the selfless angels in Heavens As He sustained them physically, so He did to guide them know the objective truths and facts of life relating to their origin, nature, purpose, end and as to how they should organise their own attitude towards Himself, the environment and their own fellow beings All this He revealed through some pure and pious persons from among themselves specifically chosen for the purpose, called the Prophets, of whom Mohammad, Peace be on him, was the last one On them He revealed the Scripts, containing such guidance, from time to time of which the Quran was the last one repealing all the earlier ones

Restricted by the lack of space we content here, with sticking to the mention of certain vital points as to the objectivity and veracity of their thesis One, even their bitterest enemies were totally convinced that they were the most faithful, fidelous, honest, truthful, sincere and self-less people, both before and after being conferred with the Prophethood Two, it was proved beyond any doubt that they did not have any ulterior motives and evil or vested interest to promote by means of falsely claiming the Prophethood Instead, they were often rewarded

with abuses and tortures and even ruthlessly killed by the reactionaries Further, they contented to live the simplest life one can hardly imagine today, even when they were raised to the helm of affairs Three, the moment they, the illiterate and unlettered were conferred with the Prophethood, all of a sudden such a gigantic change sprang up in their vision and horizon that they started to speak unveiling the High Truths and facts of life and universe and to teach the lofty lessons pertaining to every sphere of thought and action with an unrivalled authority This was provenly never the normal course of things Four, their thesis stood perfectly consistent and consonant with nature and experience, as it originated right in the objective facts of the Nature To its credit the human experience, consciously or unconsciously, has been gradually and voluntarily drifting closer and closer to a point where it would feel compelled to find it the only alternative left at its disposal, leave alone disproving it Lastly, not one part of it collided with or contradicted another nor the thesis of one prophet contradicted that of another, in the least, how large the distance of time and space and communication gap there might be

Thus the core and essence of the Prophetic message, apart from what has been said earlier, is that every object and event of this consistent, coherent and co ordinate universe and life including the human body and its functioning owes its origin to the Will and Command of the Almighty, the Omnipotent and the Omnipresent The laws of nature are nothing but the general rules set by Him for the governance of the universe To put it properly they, consisting in the physical world, by logic of their own nature, are in fact sincerely busy praying and obeying Him Man is privileged enough, as against the rest of the species, to be benefitted with every thing in this world In turn he is also supposed to be grateful, dutiful and submissive to God and to consciously carry on His will and order, both legally and constitutionally, in every sphere of his life, both private and public, for He alone qualifies to be the supreme and sovereign authority Man is indeed the vicegerent of God on earth entrusted with implementing and enforcing His Will thereon God being the supreme Lord and law giver and man being His subject, all the sovereign functions are strictly reserved for Him to the exclusion of any one including even the whole community of people Man is empowered and supposed to merely develop the law delegated by

God while applying it to the details None is superior, ruler or master of nor inferior or subject to and exploitable by any one on any ground The distinction goes exclusively by merit based on one's own observance of the Divine will Further, men are supposed to evolve a system to keep a constant watch against the emergence of any adverse attitude and situation

They ought to share the means of livelihood in the world equally and equitably, exploiting none It ought to be considered that the world is not a place of enjoyment and celebration, but in fact is a place of test as to how far one proves to be obedient to God in the vagaries and tussles of life So, while appropriating the worldly resources, one ought to contentedly, cautiously and sacrificingly maintain a harmoneous balance between what really one and others need for performing their viceregal functions on the one hand and what exactly is and is no warrented by the due Divine sanctions on the other Thus there arises no question of permitting an inhuman competition, based on an absolute ownership which really belongs to none but to the Real Master, or of suppressing the genuine compulsions and niceties of life Accordingly, man is also duty-bound to work out an arrangement to ensure this social justice and to see that none of the worldly resources is turned into the instrument of exploitation against and of subjugating and oppressing one another

The socio-cultural attitudes and relations must also be organised in accordance and in consonance with the Divine will and scheme So also every breath and movement in life right from birth to death Man is not an independent master of his own Self but a trustee and servant of the Almighty and he should be zealous and honest enough to discharge his viceregal duties on earth by making the best possible use of all talents, energies and means entrusted to him in accordance with the Divine sanctions and by devoting the whole life to promoting the cause of total submission to God by letting the limited sense and experience be the vehicle and not the operator, the horse and not the rider

Lastly, God is omnipresent and omnipotent enough to watch one's own minutest commissions, ommissions and feelings committed or developed even in a perfect isolation. The Life, world and universe are not eternal They on a day known to Himself shall collapse and-

horing at the day of judgement, when all men and women shall be re-born and subjected to a severe but just and incorrupt scrutiny of their record of life and shall be rewarded or punished accordingly and consigned to Heaven or Hell as the case may be

All this system of faith and action is named, 'Islam' which means 'knowledge and obedience (to the Almighty)' originating in the direct evidence and revelation and in unobstructed and unbiased witnessing of the objective facts of life and universe, as against 'ignorance and disobedience' based on the limited sense-experience and guess-work It all, being very much practicable, has been demonstrated by the Prophets and most perfectly by Mohammad, peace be on him, setting the most concrete and comprehensive ideal thereof, in the human history, capable to be cherished for all the times to come

An exhaustive treatment of the subject dealing with the validity and objectivity of the prophetic source, knowledge derived therefrom and opinion formed thereby with regard to life and universe can be made else where Here we are concerned with considering its validity in relation to its socio politico-economic implifications in view of the root cause of human misery, namely, the rule of man over man, which is the necessary outgrowth of ignorance caused by reliance on the blurred sense-experience and guess-work, as we have seen earlier Can any one find or visualise the kind of the mutual respect, sympathy, sincerity, equality, liberty and satisfaction as provided in this prophetic scheme in any other systems sprouting from the sense-experience or guess work While man in history is restlessly busy in the struggle to shuffle off the chains of the rule of his own kind over him, he is consciously or unconsciously treading the path of Nature which inevitably and ultimately leads to the conscious choice of the Divine rule as envisaged in the Prophetic suggestion, the most advance stage in the history and the only option to be left at the disposal of the human experience which is now already in the process of exhausting all other possible alternatives Because every other experiment based on the sense-experience and guess has been sustaining or is bound to sustain the vicious circuit of the rule of man over man in one form or the other, which is though intended to be overthrown, how best the so-called representative or participatory mechanisms maybe developed For instance, in our own country the recent movement for participatory socialistic democracy has been

directly caused by the corrupt, oppressing and exploiting sores of representative democracy But would there be real participatory system possible, again, with men allowed to make laws for men? In fact, the recent change in the political majorities brought about so enthusiastically and hopefully has started to be fastly followed by a process of alarming disappointment, despair and even resentment to be followed, ofcourse, by a chain of similar processes in succession Similarly the more oppressive character of the communist system claiming to be the improvement on capitalism and to be the real democracy is all self-evident Thus, such being the compulsions of life, nature and experience, the Prophetic message (Islam) proves to be the very driving and guiding force inherent in human nature and experience, and hence such drives and pressures to be the inevitable and visible manifestations of the undercurrent spirit thereof It is in this real perspective that what is divulged and revealed through the Prophets stands to be the objective science of redemption and revolution which assures the mastery over tthe clues and forces operating in life and universe and hence the prophetic source of learning about man and universe, alone to be the Scientific one perfectly withstanding the common sense and experience as well

As far as the so-called other reforms, revolutions and moves therefor are concerned, they are essentially no more than the spontaneous and sporadic motions of the same aforesaid force or spirit untouched and undirected by a conscientious, calculated and cautious application of the science dealing therewith, namely, the Islam This is why tracing, choosing and framing of issues and their perspectives have always been obscure and inobjective, and their genesis attributed rather to some immediate, superficial and exterior factors perceivable by the limited sense experience and guess The net result has always been the repeated retention of the rule of man over man, of course, in a changed and improved form in the vain hope of getting rid of it

Here one may reasonably doubt that while observing and implementing the Divine will or law, as envisaged by the Prophet, the men at the helm of affairs and better parties in the given matters or spheres may conveniently tend to impose their own terms and will under the pretext of defending the Divine rule and hence again the doors of human subjugation shall be reopened This is not possible, for Firstly,

the divine will and law in its finality is safe in the form of Quran accessible to all * Accordingly, any deviation from its pith and substance as suggested by the Prophetic practice thereupon may easily be caught and frustrated while there is provided also for a socio political system free, liberal and vigilant enough to generate and sustain a critical, living and matching public opinion The difference may be in interpretations but the most suiting in the given time and situation in the given matters can conveniently be determined by the sincere, dutiful and informed people coupled with the popular consensus Since the system provided herein is a real representative and participatory one, even recourse to the mass struggle and tussle for such purpose is not ultra vires Besides, the legislature in this frame work, while legislating, in fact defines, interprets, and translates the intent of the supreme Divine Law in the given questions in the given time and circumstances For all purposes, all including the head of the state are equal before the law and justice availability of which as the easiest remedial process is supposed to be one of the basic policies of the polity So there arises no question of people's again being ruled by men , Secondly simultaneously, all those committed to preserving and promoting the human salvation under the Divine rule and all the media which have a bearing on the attitudes are required to be thoroughly socialised on these lines, Thirdly, even if the people fail to manage this Prophetic system for any of their own human lacune, there is nothing herein to be disappointed unlike in other systems based on ignorance which once failed, throw the people completely disappointed to wander for a new one Instead, the slumbering fervour and spirit of liberty may be reinvoked, whenever it so happens, by reimbibing reapplying and reimbuing with the said science of redemption raising the issue of redeeming the peoplefrom the all pervading rule of their own fellow beings

A thorough grasp of this science, i e , the Prophetic message, the Islam, and conversion thereof into the reclaiming force by all the peoples shakled and chain-stitched everywhere is primarily being blocked and delayed by Muslims mostly obsessed and bogged in petty worldly pursuits and drifted away from their liberating and salvating position In consequence of their such inaction and misrepresentation of Islam, the existing torturous status quo in human relations remains unaltered In turn the resultant ignorance coupled with misunderstan-

* A more fetching discussion as to its comprehensiveness, universality and finality can be had from a different platform

ding of the rest of the mankind in regard to the Prophetic Message has been desisting the said undercurrent and fidgetting force or the spirit of nature that is determined, ordained and destined to liberate and redeem the people from the human rule and subjugation represented or symbolized therein from asserting and propelling itself into its concrete form in the socio-politico-economic life of man who has been throughout entangled in a perennial and perpetual struggle to shuffle off the shakles of the reign and deity of his own fellow-beings spread over to the minutest parts of life in one form or the other This stands buttressed also by and reflected in the recent socio-politico-economic upheavals, and the present undercurrent unrest in all the societies of the world, democratic and undemocratic capitalist and socialist, developed and under-developed, and the so-called Islamic and non-Islamic equally & alike 'What this process requires today is merely a conscientious whipping and direction aimed at fastening and hastening it Infact, if the real Prophetic mission is put into operation, there is bound to take place a fresh polarisation of human relations cutting across the existing barriers of castes and creeds, colours and classes, and different hostile ideas and areas for a greater task of overthrowing the said status quo Thus a thorough imbibing of this science, embuing with the aforesaid Spirit and evolving a touching, moving and matching course of action suiting the given time place and situation is the pressing need of the day, as the self-consciousness of free-born man at this stage in history is ripe enough to respond to the efforts aimed at redeeming and relieving him from the chains everywhere

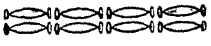
With a view to making an effort to see that the task of a sincere, unbiased and searching study of and enquiry into this Prophetic science is facilitated and promoted right in the heart of a centre where the people, both teachers and the taught, are exposed to an atmosphere of learning, thinking and rejuvenating and which essentially stands as a ganglionin the social process of life, the "Seerat un-Nabi Session" is conducted in the Osmania University Campus under the auspices of the campus students about every year which involving in itself about every section of students and staff has grown to be almost a part of the University History itself And guided by the idea of adding to the riches and making the gains of the session more widespread and lasting, the students have decided to bring out a souvenir, named "The Message", on such occasions comprising a report of the earlier session, the expositions of the prophetic teachings and messages from the eminent people. While editing "The Message" due care has been

taken to bring out all glaring aspects of the message of the Holy prophet Mohammed, peace be on him However, more promising and fetching suggestions of the readers would prove to be a guiding stock to the team of friends succeeding us, since the issue in their hands is the first of its kind

We hope, "The Message" will succeed to serve its purpose best, receiving a wide circulation

Let us conclude with an apt verse of Quran, "Beware ! The entire Creation is His (God's) and so also the Command " (7 54)

O, U , Hyperabad, *M G.*
July, 1977,



" I have always held the religion of Mohammed in high estimation because of its wonderful vitality It is the only religion which appears to me to possess that assimilatory capability to the changing pheres of existence which can make itself appeal to every age I have studied him—the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the Saviour of Humanity I believe that a man like him to assume the dictatorship of the Modern world, he would succeed in solving its problems in a way that could bring it the much needed peace and happiness

I have prophesied about the faith of Mohammed that would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today

G B Shaw
The Genuine Islam,
Volume No 1

THE SEERATUN NABI SESSION 1976

OSMANIA UNIVERSITY CAMPUS

(A BRIEF REPORT **Nayeem Ahmed**, B A ,B Ed)

Restricted by the lack of space we content here unlike in Urdu section, with giving a gist of all bare speeches rendered and papers read in the Seeretun-Nabi session held on March 11, 1976 under the auspices of the campus students, Osmania University presided over by Mr Asif Pasha, the Minister for Law and Chairman, Urdu Academy, Andhra Pradesh, in the Landscape Garden of the University

Ultimately after the hectic and intense efforts made for weeks almost round the clock the day of March 11 with a promise of the long awaited evening had reached The session had started sharply at 4 P M with a thrilling Quath(recitation) of the Quranic verses by Mr Qari S Siddique Hussain (M A Pr Arabic) It was well attended by all sections of students and staff from colleges, libraries, laboratories and offices The west-ward dais was arranged on the platform facing the Tagore Auditorium with the audience seated in chairs under the two-winged tent duly partitioned and curtained for ladies as well in the north The purpose behind this conventional session has been to present and rejuvenate the people with the lofty and universal message of the Holy Prophet of Islam, Mohammed (peace be on him) right in the heart of a centre where the people both the teachers and the taught are exposed to the process of learning and thinking, where the ideas and values are redetermined and the basic infrastructure of the future leadership is built up and which essentially stands as a ganglion in the socio-politico-economic process of life Having involved in itself all sections of students, staff and administration, it has grown to be almost a part of the university history itself

Mr Abdul Latif Quraishi (M Sc Pr Maths), a studious and sober student and a potential speaker, speaking after Qirat said, the whole message of the Holy Prophet was centred round the mission of promoting the Right and resisting against the

Wrong, as defined and determined by the Divine Commandments. The whole of his life was devoted for this mission. His message the Islam, was not merely a religion in the traditional sense consisting of some rites and rituals but was an all-embracing and perfect system and code of life. Thus a duty was cast on the people to thoroughly comprehend and explain it in all its entirety and to carry out his mission also by following its guidance and observing its provisions in all spheres of life both private and public. Otherwise there is no use just gathering and dispersing in his name.

The organiser of the session, Mr. M. Muneeruddin, B.Sc., L.L.B., B.J., an embodiment of sincerity, sociability drive and dynamism, reading his welcome address coached in a fluent and touching English, said,

"All the prayers due to God, the Lord of the Universe and may peace be on His prophet Mohammed, the benefactor of humanity, and on his colleagues who accompanied him to their end in prevailing the Right over the Wrong.

Respected Chairman, Chief guests, teachers and friends, ladies & gentlemen,

I feel very glad to welcome you all on behalf of the Students, Action Committee, "Seeratun-Nabi Session" with great warmth and enthusiasm.

We extend our warm welcome to Mr. Asif Pasha, the State Minister for Law and the Chairman, Andhra Pradesh Urdu Academy, who inspite of his intensive ministerial business readily consented to attend and preside over the Session. We receive Mr. P. Jagan Mohan Reddy, the Vice-Chancellor of Osmania University, with great warmth and reverence who despite his war like business of remoulding the University into an ideal centre of learning and inspiration, preferred by all means to please us with his elderly presence here in this function. We can never ignore the warmth which Mr. Sardar Ali Khan, Bar-at-Law, has shown to us while accepting our humble invitation for this occasion, inspite of the great load of business at Bar and home. So also are received the teachers and the taught who were so busy in teaching and learning particularly in view of the fast approaching examinations. Similarly, we can not leave the members of the University Staff unwelcomed, who preferred to take the opportunity to attend

the session despite their pressing business at offices, libraries and laboratories

The Seeratun-Nabi Session held under the auspices of the Campus students of Osmania University is a well known convention coming down since a long back The purpose behind this has been to rejuvenate and reinculcate the lofty teachings and ideal character of the Prophet Mohammed (Peace be on him) in the minds of the students-brethren while they are about to take over to the future full of hard demands of life The balance between the Matter and Spirit on the one hand and between individual and society on the other, the disciplined democracy, the rule of law, the socio-politico-economic liberty and freedom, the self restraint and self growth, the greater accountability of man in the World and Hereafter, the social and cultural nicety and decency, the guarantee of the minimum and the liberty of the maximum subject to collective betterment, and submission to the authority of God, equally by all irrespective of differences, racial, lingual, regional and economic, are the glaring implications of the message he brought to the World from the Almighty

The heart of his message has been to shuffle off the tight-knit chains of subjugation, slavery, and the rule of man over man in the form of self-seeking, traditions political dominance, inhuman economic competition, nationalism, papal hegemony, subjugation by one people over the others in the name of extending the material and intellectual service and assistance, and enslaving of women by men on sheer physical and biological ground All this he could realise with the single master stroke of establishing the rule of the Omnipotent and Almighty God over the human beings and denying them the right to rule over their own kind In order to pave the way for this cause, he concerned himself primarily with rebuilding the mind and character of individuals from within who constituted the society and hence determined the kind of the society, The correctness of this way of building the human individuals and society is also verified by the recent hard experience, wherein the entire society was taken as the single organic whole at random determining the kind of individuals As a result they, falling prey to moral crisis and bankruptcy, could never succeed in achieving the results promised by the respective systems Further, his basic message is verified also by history in as much as every human system has resulted, in one form or the

other, ultimately in the rule of one or a few over the rest of the fellow-beings

It is now up to the young students to imbibe this Mohamadan view point of life and behaviour and to carry it out in their task of whipping up the process of history in the right direction without allowing it to determine themselves It is a proven fact that no movement can achieve its goals without harnessing the energies of the youth So also is the case with the Mohammedan Mission It is for this reason that the students of the Osmania University Campus have been continuously celebrating the Seerat-un-Nabi Session They firmly believe that they can share the nation-building process, along with the development of their own personality, on par with other fellow-countrymen, this way It is this basic purpose that has been considered by the Action Committee this year, while allowing the maximum participation to the students in this session

We hope our junior friends will continue the task of organising the Seeratun-Nabi Session also in future enjoying the due sympathies and patronage of the elderly authorities oft he University.

Thanking you all."

His thought-provoking address was heard with rapt attention and appreciation

Mr Syed Mahmoodul Hasan Hashmi (M A Pre Arabic), acquainted considerably with the Quranic language and interested in the comparative study of the various faiths and the editor of" The Message(Urdu),"made at length a comparison of Islam with other spiritual systems. He concluded that the prophetic religion was the best and the most perfect in all respects

Mr M Mubashiruddin (M A.Final, Arabic), a potential speaker, in his interesting paper threw light on the various glaring dimensions of the prophetic life and teachings A similar paper was presented by Mr Javeed Ahmed Mahmood, M.A. and a student of Law, decorated well with the literary forms and styles and substantiated with the relevant references to the contexts of the Quran and Hadith,

It is sorry to note here that in consequence of a sudden, unreckoned and abrupt reaction of a few boys against the ladies,

participation, even from behind the curtain, all of a sudden the proposed women's speeches had to be dropped on the spot from the scheduled programme made in accordance with the decision arrived at already by the Action Committee Seeratun Arabic un-Nabi Session having considered thoroughly the pro and cons of its validity in Islam under the kind of the circumstances found in the campus

For about fifteen minutes, the faithful humbly went to bow down and prostrate before the Almighty under Moulana S S Liaqat Hussain Qadri, in response to the moving call for prayer (Azan) given by Mr Qari Siddiq Hussain in the pre-arranged prayer ground in the southern part of the session-area

The post Asar Phase of the session started with Mr Syed Sharfuddin, an O U NGOs' member reciting a moving Nath (The praise of the Holy Prophet of Islam, peace be on him in, poetic form) composed by late Moulana Shaikan Ahmad Shuttari

Mr Sardar Ali Khan, Bar-at-law, well known in about every circle of the city for his courteous, fluent and impressive oratory, and about a constant feature of the session since a few years back said in his forceful and dignified tone and style that the prophet of Islam Mohammed, peace be on him, was a great unparalleled and unrivalled philosopher, teacher, reformer, revolutionary, general and commander, statesman, economist, psychologist, administrator and judge ever seen in history His message and teachings contained the best and the most perfect, coherent and exhaustive guidance for every sphere of thought and action pertaining to matters right from private to international and for all kinds of persons right from peon to the head of a state for all the times to come So his was the most complete and perfect system and code of life encompassing and demanding the whole of life and globe Accordingly, the inference (Ijtehad) was badly and urgently needed in order to react to the changing needs of the changing times in accordance and in consonance with Islam

Following the torrential address of the barrister, Mr M Shifa-at Ali (M A Urdu Final), affiliated to many a social and literary activity and association, producing a terse paper on the subject said that the first article of Islam (Kalimai Tayyiba) "None is worth worshipping and submitting except the Almighty Allah", as brought forth by Mohammed, peace be on him, the

benefactor of humanity, liberated and relieved people from all inhuman class feuds and tensions All human beings were equal and alike Caste, colour, race and region formed no valid ground for distinction and discrimination Mohammed, peace be on him, was sent as a prophet for all mankind, globe and ages

Then came the turn of Mr Syed Abdul Basith Anwar, Research Scholar in Arabic, a sincere sober, laborious and well informed youth committed to the task of carrying out the prophetic mission, who presented his sweet, serious, styled and appealing paper with a main focus on the prophet as the benefactor of the suffering and groaning humanity

This year the inclusion of students in an unusually larger number in the programme was in line with the action committee's commitment to evolving a greater involvement of students in understanding, explaining and observing the prophetic teachings, message and conduct as also stressed by our esteemed vice-chancellor, Mr P Jagan Mohan Reddi

Well versed in theology and Arabic, a saintly senior teacher Mr. Syed Shah Liyaqat Hussain Qadri, Ex-Reader and Head Department Arabic, U G C professor addressing the audience in his fervent and forceful speech said that the mankind in the pre-Islamic era was lost between atheism and polytheism, while Prophet, the Guide, led it to the salvation with the master-key and clue of monotheism The vitality of his message continued to exist very much today and for all ages to come

Mr P Jagan Mohan Reddi, the Vice Chancellor Osmania University and one of the chief guests of the session, speaking, in urdu said that the teachings of the prophet of Islam were not meant for Muslims alone nor for the time dating centuries back They carried an appeal and value for all the peoples in all the ages Their contribution to justice and jurisprudence stands unobliterable in the human history Indulged in polytheism the Arabs were at war with one another Prophet Mohammed united them into a single entity by infusing in them the cohesive faith in monotheism Attached with judiciary for decades, the former chief justice of High Court, A P and a justice of the Supreme Court of India, Mr Reddi known for his strict principledness and generosity said we could anchor at the betterment and prosperity by sincerely following his principles of Godliness, truthfulness, justice and

honesty Mr Reddi, who had directly come over to the session from a hectic tour out of Hyderabad started his address commending and appreciating the healthy convention of the session in the campus and healthy and constructive efforts and activities of the students associated therewith

The Hon'ble Chairman caught in pains of presiding over the session for hours despite his multifarious public engagements and ministerial business expressed that he felt immensely pleased and proud to preside over that grand historical and conventional session conducted almost annually in regard to the great and universal prophet Mohammed, peace be on him since about the inception of the University itself in the thriving atmosphere of teaching and learning Mr Pasha known for his patronage of and interest in numerous social, cultural, literary and religious efforts and associations referring the notes prepared before hand with a great interest and care said that the personality of the prophet and the system of faith and practice brought forth by him were complete and perfect in every respect They contained the best guidance for the people of all kinds and positions and for all spheres of thought and action pertaining to right from mosque, through markets, state business schools, universities and hospitals, society, polity and battlefields to international peace conferences Accordingly, the revolution based on the concept of oneness of God brought about by him was a perfect and universal one With the growth of knowledge and awareness and enrichment of human experience, its truthfulness and objectiveness was getting revealed day by day The need of the time was to follow his teachings sincerely in the daily life and to unveil them to the other fellow-beings

Making a brief comment at the end of the session the advisor to the students' Action Committee Seeratun Nabi Session, Mr M Balighuddin Hasan, Reader in Geology, impressed upon the audience that the session was not an end in itself Instead, it was aimed at rejuvenating and observing the lofty message and teachings of the prophet Mohammed, peace be on him Bestowed with vision, wisdom, courtesy and courage he had been repeatedly chosen as the advisor by the students for the session and been a central feature of all such healthy and pious moves of the students in the campus One could hardly dare to be exposed to the kind of harsh hazards and bitter experiences, that formed the known

part of the said advisory position, without the kind of the high temper of patience, accomodation and sacrifice embodied in him

The beautifully conducted session came to an end with a fitting vote of thanks by the Programme Director, Mr M Ghiyasuddin, M A final, Political Science, on behalf of the students' Action committee, seerat un Nabi session, 1976 for all the ladies and gentlemen, the chief guests including the chairman, the Vice Chancellor, the advisor, the speakers and the audience, the teaching and non-teaching staff and the authorities of the university for their sincere co-operation in making the session a success He felicitated the campus students in general and workers of the Action committee in particular for taking courage and making a successful effort to represent the lofty message of the Holy Prophet in an inspiring atmosphere as existed in the university and expressed the high hopes that the sister students too would come out to play their role in this healthy and thriving cause on par with boys shedding down the hurdles unwarranted by the prophet and observing the injunctions enjoined by him

The fainted and lulled sun was bogged down in the west to rest unleashing behind the fastly approaching darks to evoke the caravan wrapped for a while in a rapt consideration over the ways and stages found still ahead The caravan so alerted and alarmed after praying and bowing before the Almighty in response to a piercing call (Azan) by Mr Qari Syed Siddiq Hussain, at Maghrib, rushed on the ways to goals yet to be touched and far ahead and away to be followed by the ever-coming caravans, the successive batches .. bidding a bye

THE CALL OF MOHAMMAD

(Peace be on him)

Moulana Syed Abulala Maududi
Translation from Urdu
By
MOHD, GHIYASUDDIN,
M A Final (Pol Science)

Bernard Shaw has rightly said, we do not know whether consciously or unconsciously, "Had Mohammad now been the dictator of the World, there would have been established the peace" It may be maintained, proceeding a little ahead, that no matter Mohammad is no more alive in the world, the principles put forth by him are very much alive If we sincerely believe in his principles to be the dictator, all the feuds of the world can be ended at once and the flames which have reduced life to the state of hell can be extinguished

For the last fourteen centuries back when Mohammad, peace be on him, entered the world, his own homeland had touched the peak of moral lowliness, chaos and restlessness The Quran represented the then situation in the words "You were at the verge of a pit full of fire and God saved you from faling in it' So also was the state of other countries of the world Iran, the then Persia, and Eastern Roman Empire were the two super centres of culture and civilisation. Their mutual and perpetual fields on the one hand and economic disparities and religious contentions at home on the other had virtually destroyed them In this adverse situation Mohammad, peace be on him, rose and within twenty three years, not only changed the entire world of Arabia but the movement launched under his leader-

o from ' Tarjumanul Quran April, 1942

ship successfully corrected each and every walk of life including ethical, civilisational, cultural political and economic right from India to North Africa within a quarter of a century thereafter

Only a brief account can be made here of certain basic ideas riding which this tremendous change could be brought about

In the first place, he required men to believe in the only God to be their Supreme Master, Deity and Sovereign rejecting the submission to any one else not only in the confines of religion but also in all the spheres of life Concurrent to this was the tenet that man should give up his independence and irresponsibility and that every human being should consider himself personally accountable in his actions to God, the Omnipotent and Omnipresent So also should all human groups and associations found in the form of families tribes, classes, nations, governments and states The very concept of man that Mohammad put forth was that he was the vicegerent of God on earth Whatever powers, in whatever capacity, he enjoyed did not originate in himself but were in fact delegated by God in the exercise of which ultimately he was responsible to Him

Adhering to divine sovereignty and human vicegerency the Prophet Mohammad provided mankind with a harmonious and just relationship of oneness and unity among themselves that could not be generated by any other means If the society were based on all other factors such as origin and race, language and colour, geographic and economic interests, it was bound to divide human beings into different rival groups confronting each other Even if there seemed to be some harmony, it was exclusively a temporary phenomenon based on vested interests War and violence were inherent in this sort of division which inevitably resulted in injustice Moreover, once man were independent of God, the whole society was bound to be crystallised into rulers and the ruled. Clothed in various disguises a few, the clever and the strong, tended to dominate the bulk, the simple and weak The great bulk, so ruled and exploited, struggled to get rid of the tyrannous few In consequence, again a cleverer few of themselves emerged as the rulers This entire state affairs threw mankind in a perennial struggle for liberation and power that

invitably restored the rule of a few others of their own kind in similar or different forms Thus according to him a vicious circle continued

He consolidated each and every aspect of the universal social life which he had founded on the submission to and vicegerency of God, instead on nationalist and class distinctions, on firm and lasting ethical principles His ethics was not meant for monks away from wordly life, but was meant for those concerned and dealing with the affairs thereof, namely, the farmers the landowners, the workers, the entrepreneurs, the merchants, the consumers, and producers the police personnel, the magistrates, the Judges, the executive officials, the Governors, the Presidents, the premiers, and the ministers, the envoys and ambassadors and soldiers and commanders He tied each of them with such moral bonds that tying or untying them and formulating or abrogating their principles was not left to the choice of individuals or people at large He regulated the individual and social relations, the art and literature, trade and business, politics and state activity, international relations, the war and peace and all other affairs of human life with morality and he straight away denied to any thing, pertaining to human life the right to develop independent of moral bonds

These were the cardinal and major principles upon, which the reform programme of the Prophet Mohammad (peace be on him) was based

The way he opted for to implement this programme started from rebuilding the individual, for he knew it well that any blue-print of social reconstruction ultimately depended on the individuals themselves How best ever a task might be, it could not be accomplished with men of raw and unreliable character The gulfs caused by such defective and rotton character in a system could be bridged on paper How best and fantastic ever was planned on paper to bridge them but if the persons entrusted with exe uting it in the world of actualities were vulnerable to the offence of instincts, ambitions interests and prejudices and were devoid of an unflinching faith and firm character, the system was bound to be wrecked from quarters one could not imagine of despite one's taking all concievable

precautions On the contrary, by seeing a system on paper one could prove the possibility of a good many gulfs therein If the reliable personnel was available to operate it, their prudent and righteous action thereupon was bound to bridge away all the gulfs so doubted

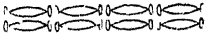
It is on these lines that Mohammad, peace be on him, invested all his energies in preparing the men capable of reforming and remoulding the world in the best possible manner, who, afraid of God, abstained from indulging in vice, felt accountable to God in each and every matter of life, refrained from every thing that displeased Him, preferred to sacrifice their dearest for gaining divine grace and devoted themselves in any task that they found to be pleasing Him They were preoccupied by fear of none but of God nor were greedy of bribe and ambitious of reward by any one, free of any fear both in private and public life They were as pious, gentle and righteous in privacy as in public And they were worthy enough to be entrusted with the task of preserving the life and assets of men, to be relied upon in case they made any promise on behalf of their nation, government or themselves, to be trusted that they would never grow arbitrary if placed in the court of justice and not to be believed to be dishonest in obliging with the contractual obligations They might be slow to demand their own rights but never so in fulfilling the rights of others They would devote all their intelligence, cleverness, calibre, ability, strength, power and statesmanship to the efforts for realising the truth and justice and wellbeing of mankind, and not to the task of serving others of their due rights

The Prophet invested a time of full fifteen years in preparing and training a handful team of the righteous sincerely resolved to reform not only Arabia but also the entire world which include both the Arabian as well as the non Arabian nations

After so organising it, he started to make the large scale ventures in practical struggle for the social reconstruction and within only eight years brought about a total revolution, moral, economic, cultural and political on a wide landmass ranging over 15,00,000 square miles Having accomplished the task of rebuilding the Arabian

society, the party so organised by him stepped ahead and enriched the larger part of the civilised world with the fruit of the revolution that appeared in Arabia

Today we listen very much about a New Order But we are unable to understand how it would be a new system when constituted by the same basic evils that have turned the old system into an injurious mischief In fact, it would be the same old system pinching and soring or which has compelled us to seek for a new one It is the human sovereignty and independence of God, the national and racial discriminations, the political and economic selfishness of nations and classes and the rule of ungodly people are the vices that have been hitherto damaging the mankind, and if the system of our life remains their victim also henceforth, they shall continue to undermine us in the like manner Thus if there can be any reform, it can be effected and achieved only by striving hard to realise the ideals towards which, centuries back, a true, sincere and well wishing benefactor of mankind had not only led us but also practically demonstrated to the world the realisation thereof



"O mankind ! Lo ! We have created you male and female and have made you nations and Tribes that ye may know one another Lo ! the noblest of you, in the sight of Allah, is the best in conduct Lo ! Allah is knower, Aware '

(Al-Hujurat 13),

THE BLESSED MESSENGER

UNKNOWN to self, unconscious of his power,
He gazed aloft where Faith's bright vision lay
Beyond this earth, beyond the light of day
He gazed afar as from a lofty tower.
Morn, noon and night, in brightest,darkest hour
He saw in all things near and far away—
In birth, in death, in growth and in decay,
From man to lowliest worm, from star to flower—
The maker manifest Each wish, each thought
Came as a breath from Him, no longer far
A breath of light, a light from breath divine
Charged with the Word It was a beacon fraught
With hope for all, a never-setting star
Whose unextinguished beams through ages shine

Still gazing upward, waiting–such the part
To test his worth the powers ordained on high
No torments forced the tribute of a sigh,
No weak repining owned the secret smart
No hero's breast was pierced with such a dart,
And none so meekly brave, did so defy,
With dauntless bosom and with steadfast eye,
And patient faith, the anguish of the heart
Faith triumphed over all, and travails o'er,
The World with all its gifts lay at his feet
But on another world was fixed his gaze,
Where good alone shall live for evermore
And where the dead shall rise their Lord to greet,
Peace in their hearts, and on their lips His praise.

From ' ISLAMIC POEMS "

'The veil is lifted, let all mankind see
In Heaven and Hell, the mystery of Doom,
In life, the spirit's splendour and its gloom,
In Death, the mask of immortality
Such was the mandate,and it bade him be
The messenger of truth and light to illume
The heart of man where evil still finds room
And self-deluding sin takes sanctuary
Soldier and saint, unvanquished though alone
High-souled, pure-hearted Leader of mankind
Light bearer, Guide, entrusted and ordained
O lead us on from height to height unknown
Till God as ever-living Truth we find,
And Peace be ours when this last height is gained

NAWAB SIR NIZAMAT JUNG BAHADUR



"Say, (O Muhammad, to mankind)
If you Love Allah, follow me, Allah will
Love you & forgive you your sins Allah
is Forgiving, Merciful "

(Ale-Imran , 31)

MARMADUKE PICKTHALL

MY PROPHET

Muhammad, son of Abdullah, son of Abdul Muttalib of the tribe of Quresh, was born at Mecca fifty three years before the Hijrah His father died before he was born, and he was protected first by his grandfather, Abdul Muttalib, and, after his grand father's death, by his uncle Abu Talib As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadijah

So faithfully did he transact the widow's business and so excellent was the report of his behaviour that she soon afterwards married her young agent, and the marriage proved a very happy one, though she was fifteen years older than he was This marriage gave him rank among the notables of Mecca, while his conduct earned for him the surname Al Amin, the "trustworthy"

The Meccans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God It was still called the House of Allah but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching Such seekers of the truth were known as Hunafa (sing Hanif) a word originally meaning "those who turn

away" (from the existing idol worship), but coming in the end to have the sense of 'upright" or "by nature upright," because such persons held the way of truth to be right conduct They were the agnostics of their day, each seeking truth by the light of his own inner consciousness Muhammad son of Abdullah became one of these

It was his pratice to retire with his family for a month of every year to a cave in the desert for meditation His place of retreat was Hira a desert hill not far from Mecca, and his chosen month was Ramadan, the month of heat It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old He was in a trance when he heard a voice say "Read!" He said "I cannot read" A third time the voice more terrible, commanded "Read!" He said, 'What can I read?" The voice said

"Read In the name of thy Lord Who createth
"Createth man from a clot
"Read And it is thy Lord the Most Bountiful
'Who teacheth by the pen
"Teacheth man that which he knew not '

When he awoke the words remained 'as if inscribed upon his heart" He went out of the cave on to the hillside and heard the same awe-inspiring voice say "O Muhammad! Thou art Allah's messenger, and I am Gabriel" Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon And again the dreadful voice said, 'O Muhammad! Thou art Allah's messenger, and I am Gabriel' Muhammad (God bless and keep him!) stood quite still turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah 'he did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of his people On their return to Mecca she took him to her cousin Waraqa ibn Naufal a very old man, 'who knew the Scrip

tures of the Jews and Christians," who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad, and that he was chosen as the Prophet of his people

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him And because the angel on Mt Hirja bade him "Read!"—insisted on his "Reading" though he was illiterate–the Sacred Book is known as Al-Qu'ran, "The Reading," the Reading of the man who knew not how to read.

For the first three years, or rather less, of his Mission, the prophet preached only to his family and his intimate friends while the people of Mecca as a whole regarded him as one who had become a little mad

At the end of the third year the Prophet received the command to "arise and warn," whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous laws of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest His Sovereignty It was then when he began to speak against their gods, that Quresh became actively hostile, persecuting his poorer disciples, mocking and insulting him

At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst They tried to bring the Prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry, and when their efforts at negotiation failed, they went to his uncle Abu Talib, offering to give him the best of their young men in place of Muhammad, to give him all that he desired, if only he would let them kill Muhammad and have done with him Abu Talib refused.

The exasperation of the idolaters was increased by the conversion of Omar, one of their stalwarts They grew more and more

embittered, till things came to such a pass that they decided ot ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him

Their chief men caused a document to be drawn up to the effec' that none of them or those belonging to them would hold any inter course with that clan or sell to them or buy from them. This they all signed, and it was deposited in the Ka'bah Then, for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city At length some kinder hearts among Qureysh grew weary of the boycott of old friends and neighbours They managed to have the document which had been placed in the Ka'bah brought out for reconsideration, when it was found that all the writing had been destroyed by white ants, except the words Bismika Allahumma ("In Thy name, O Allah') When the elders saw that marvel the ban was removed, and the Prophet was again free to go about the city But meanwhile the opposition to his preaching had grown rigid. He had little success among the Meccans, and an attempt which he made to preach in the city of Taif was failure

There came some people from Yathrib' a city more than two hundred miles away, which has since become world famous as Al-Madinah, ' the City ' par excellence. At Yathrib there were Jewish tribes with learned rabbis, who had often spoken to the pagans of a Prophet soon to come among the Arabs with whom when he came, the Jews would destroy the pagans as the tribes of Aad and Thamud had been destroyed of old for their idolatory When the men from Yathrib saw Muhammad they recognised him as the Prophet whom the Jewish rabbis had described to them

On their return to Yathrib they told what they had seen and heard with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet

They then returned to Yathrib with a Muslim teacher in their company, and soon "there was not a house in Yathrib wherein there was not mention of the messenger of Allah"

In the following year, at the time of pilgrimage seventy three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city At Al-'Aqabah by night, they swore to defend him as they would defend their own wives and children It was then that the Hijrah, the Flight to Yathrib, was decided

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively Quraysh had wind of what was going on

It would be better, they considered, to destroy him now

They cast lots and chose a slayer out of every clan All these were to attack the Prophet simultaneously and strike together, as one man Thus his blood would be on all Quraysh It was at this time that the Prophet received the first revelation ordering him to make war upon his persecutors "until persecution is no more and religion is for Allah only"

The last of the able Muslims to remain in Mecca were Abu Bakar Ali and the Prophet himself The Prophet only waited God's command It came at length It was the night appointed for his murder The slayers were before his house He gave his cloak to Ali, bidding him lie down on the bed so that anyone looking in might think Muhammad lay there He knew they would not injure Ali Then he left the house and it is said, a blindness fell upon the would be murderers so that he put dust on their heads as he passed by without their knowing it He went to Abu Bakr's house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry was past Once a search party came quite near them in their hiding place, and Abu Bakr was afraid, but the Prophet said "Fear not! Allah is with us"

After travelling for many days by unfrequented paths, the fugitives reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter The travellers arrived in the heat of the day, after the watchers had retired

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Islamic era

The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Qur'an Till then he had been a preacher only Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to the empire of Arabia The kind of guidance which he and his people needed after the Hijrah was not the same as that which they had before needed The Madinah surahs differ, therefore, from the Macean surahs The latter give guidance to the individual soul and to the Prophet as warner, the former give guidance to a growing social and political community and to the Prophet as example, lawgiver and reformer

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new system. But when they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers, behaviour in which they were encouraged secretly by some professing Muslims who considered they had reason to resent the Prophet's coming, since it robbed them of their local influence

Till then the Qiblah (the place toward which the Muslims turn their face in prayer) had been Jerusalem The Jews imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instruction He received command to change the Qiblah from Jerusalem to the Ka bah at Mecca.

The Prophet's first concern as ruler was to establish public worship and lay down the constitution of the State · but he did not

forget that Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitring and of dissuading other tribes from siding with Qureysh

In the second year of the Hijrah the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib As its leader Abu Sufyan approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel rider on to Mecca who arrived in a worn-out state and shouted frantically from the valley to Qureysh to hasten to the rescue unless they wished to lose both wealth and honour A force a thousand strong was soon on its way to Yathrib, less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca The caravan was the pretext in the campaign of Badr, the real objective as was the Mecca army He had received command to fight his persecutors, and promise of victory, he was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill equipped for war, would have despaired if they had known from the first that they were to face a well armed force three times their number

And the Muslims met the army of Qureysh by the water of Badr Before the battle the Prophet was prepared still further to increase the odds against him He gave leave to all the Ansar (natives of Yathrib) to return to their homes unreproached, since their oath did not include the duty of fighting in the field, but the Ansar were only hurt by the suggestion that they could possibly desert him at a time of danger. The battle went at first against the Muslims, but ended in a signal victory for them

Those passages of Quran which refer to the battle of Badr give warning of much greater struggles yet to come

In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib

Despite the heavy odds, the battle on Mt Uhud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious these men left their post, fearing to lose their share of the spoils The cavalry of Qureysh rode through the gap and fell on the exultant Muslims The Prophet himself was wounded and the cry arose that he was slain, till someone recognised him and shouted that he was still living, a shout to which the Muslims rallied Gathering round the Prophet, they retreated, leaving many dead on the hillside

On the following day the Prophet again sallied forth with what remained of the army, that Qureysh might hear that he was in the field and so might perhaps be deterred from attacking the city The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army of Qureysh

The reverse which they had suffered on Mt Uhud owered the prestige of the Muslims with the Arab tribes and also with the Jews of Yathrib Tribes which had inclined towards the Muslims now inclined toward Qureysh The Prophet's followers were attacked and murdered when they went abroad in little companies

The Prophet was obliged to take punitive action against some of them The tribe of Bani Nudir were besieged in their strong towers, subdued and forced to emigrate The Hypocrites had sympathised with the Jews and secretly egged them on

In the fifth year of the Hijrah the idolaters made a great effort to destroy Al Islam in the War of the Clans or War of the Trench, as it is variously called, when Quieysh with all their clans and the great desert tribe of Ghatafan with all their clans, an army of ten thousand men, rode against Al-Madinah (Yathrib) The Prophet (by the advice of Salman the Persian, it is said) caused a deep trench

to be dug before the city, and himself led the work of digging it The army of the clans was stopped by the trench, a novelty in Arab warfare It seemed impassable for cavalry, which formed their strength. A fitting defeat was inflicted on Qureysh, as ultimately they had to retreat

On the day of the return from the trench the Prophet ordered war on the treacherous Bani Qureyzah, who, conscious of their guilt, had already taken to their towers of refuge After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents They Prophet granted their request

Early in the sixth year of the Hijrah the Prophet led a campaign against the Bani'l-Mustaliq, a tribe who were preparing to attack the Muslims It was during the return from that campaign that Ayeshah, his young wife, was left behind and brought back to camp by a young soldier, an incident wich gave rise to the scandal denounced in surah XXIV ' It was on this compaign also that Abdullah ibn Ubeyv, the "Hypocrite" chief, said]"When we return to the city the mightier will soon expel the weaker" at sight of a quarrel between Muhajirin (immigrants from Mecca) and Ansar (natives of Yathrib).

Attired as pilgrims, and taking with them the customary offerings, a company of fourteen hundred men journeved to Mecca As they drew near the holy valley they were met by a friend from the city, who warned the Prophet that Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the sanctuary, their cavalry was on the road before him On that, the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called Al-Hudeybiyah, from whence he tried to open negotiations with Qureysh, explaining that he came on'y as a pilgrim The first messenger he sent towards the city was maltreated and his camel hamstrung He returned without delivering his message

The Prophet sought some messenger who would impose respect Othman was finally chosen because of his kinship with the

powerful Umayyad family While the Muslims were awaiting his return the news came that he had been murdered It was them that the Prophet, sitting under a tree in Al-Hudebiyah took an oath from all his comrades that they would stand or fall together After a while, however, it became known that Othman had not been murdered. A troop which came out from the city to molest the Muslims in their camp were captured before they could do any hurt and brought before the Prophet, who forgave them on their promise to renounce hostility Then proper envoys came from Qureysh. After some negotiation, the truce of Al-Hudeybiyah was signed For ten years there were to be no hostilities between the parties The Prophet was then return to Al-Madinah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, Qureysh promising to evacuate Mecca for three days to allow of his doing so Deserters from Qureysh to the Muslims during the period of the truce were to be returned, not so deserters from the Muslims to Qureysh Any tribe or clan who wished to share in the treaty as allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of Qureysh migh do so

There was dismay among the Muslims at these terms They asked one another "Where is the victory that we were promised?" It was during the return journey from Al-Hudeybiah that the surah entitled "victory" was revealed This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved War had been a barrier between them and the idolaters, but now both parties met and talked together and the new religion spread more rapidly In the two years which elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts The Prophet travelled to Al-Hdey biyah with 1400 men Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000

In the seventh year of the Hijrah the Prophet led a campaign against Kheybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies The forts of Kheybar were reduced one by one, and the Jews of Kheybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of Omar On the day when the last fort surrendered Ja'far son of Abu Talib, the Prophet's first cousin,

arrived with all who remained of the Muslims who had fled to Abyssinia to escape from persecution in the early days They had been absent from Arabia for fifteen years

In the same year the Prophet's vision was fulfilled he visited the holy place at Mecca unopposed In accordance with the terms of the truce the idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of Al-Islam, the Prophet sent three thousand men to Syria under the command of his freedman Zeyd The campaign was unsuccessful except that it impressed the Syrians with a notion of the reckless valour of the Muslims The three thousnnd did not hesitate to join battle with a hundred thousand

In the same year Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the sanctuary at Mecca

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca Qureysh were overawed The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty In their relief and surprise, the whole population of Mecca hastened to swear allegiance The Prophet caused all the idols which were in the sanctuary to be destroyed, saying "Truth hath come, darkness hath vanished away," and the Muslim call to prayer was heard in Mecca

In the same year there was an angry gathering of pagan tribes eager to regain the Ka'bah The Prophet led twelve thousand men against them At Huneyn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm But the victory, when it came, was complete and the booty enormous for many of the hostile tribes had brought out with them everything that they possessed

The tribe of Thaqif were among the enemy at Huneyn. After that victory their city of Ta'if was besieged by the Muslims, and finally reduced

In the ninth year of Hijrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign The army advanced to Tabuk, on the confines of Syria, and there learnt that the enemy had not yet gathered

Although Mecca had been conquered and its people were now Muslims, the official order of the pilgrimage had not been changed, the pagan Arabs performing it in their manner and the Muslims in their manner. It was only after the pilgrims' caravan had left Al Madinah in the ninth year of the Hijrah, when Al Islam was dominant in North Arabia, that the Declaration of Immunity, as it is called, was revealed The Prophet sent a copy of it by messenger to Abu Bakr, leader of the pilgrimage, with the instruction that Ali was to read it to the multitudes at Mecca Its purport was that after tha year Muslims only were to make the pilgrimage, exception being made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them That proclamation marks the end of idolworship in Arabia

The ninth year of the Hijrah is called the Year of Deputations, because from all parts of Arabia deputations came to Al Madinah to swear allegiance to the Prophet and to hear the Qur'an The Prophet had become, in fact the Chief of Arabia, but his way of life remained as simple as before

In those ten years he destroyed idolatry in Arabia, raised woman from the status of a chattel to complete legal equality with man effectually stopped the drunkenness and immorality which had till then disgraced the Arabs, made men in love with faith, sincerity and honest dealing, transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge, and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Qur'an

In the tenth year of the Hijrah he went to Mecca as a pilgrim for the last time—his "pilgrimage of farewell," it is called—when from Mt. 'Arafat' he preached to an enormous throng of pilgrims He reminded them of all the duties Al Islam enjoined upon them, and

that they would one day have to meet their Lord, who would judge each one of them according to his work At the end of the discourse, he asked. "Have I not conveyed the Message?" And from that great multitude of men who a few months or years before had all been conscienceless idolaters the shout went up "O Allah! Yes!" The Prophet said "O Allah! Be Thou witness!"

It was during that last pilgrimage that the surah entitled "Succour" was revealed, which he received as an announcement of approaching death Soon after his return to Al Madinah he fell ill The tidings of his illness caused dismay throughout Arabia and anguish to the folk of Al Madinah, Mecca and Taif, the hometowns At early dawn on the last day of his earthly life he came out from his room beside the mosque at Al Madinah and joined the public prayer, which Abu'Bakr had been leading since his illness And there was great relief among the people, who supposed him well again When later in the day, the rumour grew that he was dead, Omar threatened those who spread the rumour with dire punishment, declaring it a crime to think that the messenger of God could die He was storming at the people in that strain when Abu Bakr came into the mosque and overheard him Abu Bakr went to the chamber of his daughter Ayeshah, where the Prophet lay Having ascertained the fact and kissed the dead man's forehead, he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be bead Abu Bakr went up to Omar and tried to stop him by a whispered word Then finding he would pay no heed Abu Bakr called to the people, who recognising his voice, left Omar and came crowding round him He first gave praise to Allah, and then said "O people! Lo! as for him who used to worship Muhammad, Muhammad is dead But as for him who used to worship Allah, Allah is Alive and dieth not" He then recited the verse of the Qur'an

"And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful."

'And" says the narrator, an eye-witness, "it was as if the people had not known that such a verse had been revealed till Abu Bakr recited it". And another witness tells how Omar used to say 'Directly I heard Abu Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's messenger was dead May Allah bless and keep him!"

"The Arabian Prophet" abridged and edited—"the Message,"

MARYAM JAMILAH

Can Islam be Reconciled with the Spirit of the Twentieth Century.

"ISLAM shall perish unless it comes to terms with the modern world" Such are the words constantly repeated by the western educated ruling class in Muslim Contries *

They never tire of reminding us that we connot live in a bygone age. We are taught that it is unrealistic to try to turn the clock back because nothing can reverse the trend of history Therefore we have no choice except to conform our faith to the demands of an ever-changing secular society. In order to be strong, we are told that we must reject "traditional" interpretations of the Quran and read it "rationally" in the light of modern life Practically all reforms advocated by the governments of Muslim countries have this goal in mind. We shall now seek to examine the most important of these and their effect upon the Islamic comunity

Because the idea of an Islamic state is an anathema to a world dominated by sheer opportunism, these Western-educated leaders tell us that we must accept the abolition of the Khalifate as permanent

COURTESY:
With compliments from the collection of essays "Islam Versus the west" (dy The Authrerss) published by Kitab Bhavan, Kalan Mahal, New Delhi 6, 1969,

* This trend is equally found common to the Western-Educated and Western - influenced Muslim leaders and intellectuals also in the countries where the Muslims are not politically dominant (Editor)

and dismiss any possibility of its revival in the future Politics and government based on religion are branded as medieval Therefore in order to take their place in the modern world, Muslims must reconcile themselves to secular rule Towards this end, books have been written in Mnslim countries blaming the Khalifate for all the evils afflicting them throughout history They claim that the Khalifate is not really part of Islam because the Holy Prophet's mission was limited to preaching He never wished to rule Only expediency forced himself to do so.

Intellectual dishonesty could scarcely sink to lower depths than this Islam cannot live without an Islamic community And the Islamic community cannot survive without organized institutions and leadership

The next step after the abolition of Khalifate is the elimination of the Sharia Since the Sharia is considered by many Western educated leaders as outmoded and its conception of justice inferior to Western legal systems, it is believed that only secular laws can promote the social well being of society In other words, it is deemded essential to regard the enforcement of such Quranic laws as the prohibition of lending money at interest, drinking alcoholic beverages, gambling and sex outside of marriage as no longer applicable to the present day. The punishments laid down in the Quaran for the violation of these laws are attacked as cruel and inhuman. But does not an evil remain an evil regardless of time or place? And is the merit of a law to be judged according to its leniency? Does the criminal deserve more sympathy than society? With out the Sharia, the Islamic way of life disintegrates into a mere collection of empty platitudes

After the elimination of Islamic Leadership and Islamic Law, it is no problem to destroy the solidarity of the Ummat The concept of a universal Islamic brotherhood transcending race, language, and geography is incompatible with the supremacy of national sovereignty Therefore in order to adapt to the spirit of the twentieth century, Muslims are told that the Ummat must be replaced by nationalism

This has resulted in the isolation and alienation of the different Muslim peoples from each other. Instead of stressing a common

Muslim heritage, their leaders glorify a mythical past as if it were a Golden Age Islam snatched away from them For instance the Turkish nationalists regard the Ottoman period as a time of subjection to foreign culture and foreign languages Simultaneously Reza Shah changed the name of his country from 'Persia' to 'Iran' because it was the alleged homeland of the "Aryan" race The government of the United Arab Republic erects giant statues of Rameses in the public squares of Cairo glorifying him as a great "Arab" king while Umar is depicted by the nationalists not as a pious Khalif but instead the champion of Arab domination over foreign peoples

On few subjects are the modernists so emphatic than insisting that Pan Islamism is dead As one Turk puts it 'We want to construct a Turkish Islam which will be as much ours as Anglicanism is part of England Anglicanism is not Italian or German Yet nobody accuses it of not being Christian Why should we Turks be deprived of an Islam of our own ? "

Nationalism is behind the constant clamour for official translations of the Quran without the Arabic text The adoption of the Latin alphabet by Turkey and Indonesia together with the supremacy of English and the neglect of Arabic in the educational systems of the remaining non Arab countries, have made the language of the Quran increasingly unintelligible Not only would official translations of the Quran without the Arabic complete the destruction of the Ummat but also inevitably corrupt the text itself.

The overwhelming ambition of governments in the Muslim world is to promote economic development and raise the standard of living through industrialization One may ask is this not in accord with Islam's demand for economic justice and the elimination of extreme poverty In the sense that the Quran denounces asceticism and gives us the right to enjoy our legitimately earned wealth and also in the sense that Allah intended the riches of the universe be used for the benefit of man, Islam cannot be hostile to technological Progress as such But it is implacably opposed to the present-day ideologies which regard no sacrifice too great for material gain or physical power

It is not the scientific discoveries in themselves which do the harm but rather the materialistic philosophy which forces industriali

zation to serve destructive ends, bringing havoc to the community, wrecking family ties and religious life. Modern Industry will not allow wotkers to take time off for prayers and the fast of Ramadan is discouraged as hampering productivity This same poison has also invaded the schools as purely utilitarian subjects increasingly dominate the curriculum, Thus technical and commercial courses are most highly esteemed while Islamic studies are scorned

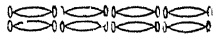
Modern industrialization promotes the philosophy that man can banish poverty, disease and ignorance without divine aid In other words, science has made man independent of Allah This is why in the battle against poverty and social injustice, no government is willing to enforce Zakat, the prohibition of interest, the Quaranic inheritance laws or put the Waqf foundations to effective use

The " emancipation" of Muslim women is icgarded by these leaders as indispensable foi social progress If by "emancipation" is meant the right of women to develop their minds through education and use their abilities to earn their livelihood when necessary, then they are right But unfortunately the champions of feminism also insist that Muslim women be free to mix socially with men and wear immodest dress Because Muslim women are required to conceal their bodies in public, their is no question that modern fashions, which are designed for the opposite purpose, violate both the Quran and the Sunnath

The adoption of Western dress is officially encouraged by nearly every government in the Muslim world Turkey has gone to the ridiculous extreme of decreeing Western dress compulsoiy by law Western clothing has become symbolic of "advancement" and "progress" while the indigenous costume, now confined largely to the very poor in the rural districts, is regarded as synonymous with "backwardness "

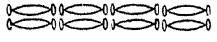
To strive for the elimination of all visible signs of Muslim identity by adopting the dress and living habits of a civilization as implacably hostile to Islam as that of the West, is tantamount to apostasy. The prophet made this very clear when he said "He who imitates the unbelievers is one of them. '

Thus we have demonstrated why it is impossible to reconcile Islam with the spirit of the twentieth century The more Muslim peoples try and 'reform" Islam to make it "compatible" with modern life, the weaker they will become Muslims will gain strength and vigour not by going along with the trend of our age, but only by 'fighting against it ' All means, including the mass media, should be employed to arouse among the peoples of the Muslim world sufficient resistance to anti-Islamic laws and policies so that they refuse to co-operate At the same time increasing support must be given all qualified leaders willing and able to influence a government under which the Islamic way of life will be officially encouraged instead of discouraged



"Say, O ye men ! Now the Truth hath reached you from your Lord Those who receive guidance, do so for the good of their own souls, those who go astray, do so to their loss, and I (Muhammad) not set over you to arrange your affairs !

(The Quran X 108).



' O' Prophet ! Say to the consorts 'If it be that ye desire the life of this world and its glitter,—then come ! I will provide for you maintenance and set you free in a handsome manner. But it ye seek God and His apostle and the home of the Hereafter, verily God has prepared for the well doers amongst you a great Reward "

(The Quran XXXIII 28-29).

ABUL HASAN ALI NADVI

THE PERFECT FAITH AND WAY OF LIFE

GOD sent His prophets as exalted teachers of humanity in order to guide mankind and to impart the knowledge about His essence and attributes, for, these being beyond the ken of human senses and intellect, and without a parallel in this world, man colud have never had these concepts by himself God first illuminated the hearts of His messengers, the prophets, through His revelations and messages and then caused them to guide the humanity in accepting and treading the path—a way of life—in consonance with His Will and Pleasure

Human imagination and intellect, experiences and aspirations, ttraditions and cultures can never attain this knowledge, since it can only be tratsmitted by the Creator and Benefactor of the Universe And since this knowledge is delivered through the prophets of God only, they shall ever remain the fountainheads of true faith and the gnosis af God, light and learning, ennobling conduct and virtuous behaviour, their way of life shall ever remain the righteous and the chosen path, and mankind shall have no choice but to follow these impeccable leaders of humanity for its own salvation and for achieving eternal happiness God has specifically mentioned quite a good number of these elevated souls in the Quran and enumerated the divine rewards conferred on them

Thereafter God addresses each one of us through his beloved prophet Muhammad, on whom be the blessings and peace

> "Those are they whom Allah guideth to follow their guidance Say (O Muhammad unto mankind) I ask of you no fee for it Lo! it is naught but a Reminder to (His) creatures."
>
> (Al Anam 90)

With compliments from the Academy of Islamic Research and Publications' series "Islam—the perfect religion and a way of life" Nadwatul-ulema, Lucknow

These are thus the adorable teachers of humanity, the devoted apostles of the Living, Loving One God Their creed and convictions, manner and morals, conduct and demeanour, in short, the view of life and the world emanates from their complete and unflinching submission to the Lord of the world And this is what we call "Islam" to distinguish it from the other way of life, known as 'Ignorance' and based on a defiant rejection of the way of these prophets.

Abraham, who earned the title of the friend of God, who was chosen to be the leader and guide of humanity as well as the progenitor of the later prophets

,'Allah (Himself) chose Abraham for friend "

(Al-Nisa 125)

Lo ! I have appointed thee a leader of mankind

(Al-Baqarah 124)

"Verily Abraham was a pattern, devout unto Allah, Upright, and was not of the associaters Thankful for His bounties He chose him and He guided him unto a straight path

And We gave him good in the world, and in the Hereafter he is among the righteous

And afterward We inspired thee (Muhammad, saying) Follow the religion of Abraham, as one by nature upright He was not of the idolaters

(An-Nahl 120-3).

Ever since the Truth was revealed to Abraham, he continues to be the leader of mankind, and shall continue to be so till the Day of Judgement The last prophet sent to mankind during this era of Abraham was Muhammad, and the people raised to hold the banner of Abraham aloft are the Muslims

"He hath chosen you and hath not laid upon you in religion any hardship the faith of your father Abraham (is yours). He hath named you Muslims .

(Al-Hajj 78)

The distinguishing feature of the leadership of Abraham and his call consists of the Unity of Godhead, unalloyed and free from all traces of paganism, animism, pantheism and dualism It strictly follows in the footstep of Abraham who addressed thus the idolators of his time

> "Lo ! We are guiltless of you and all that ye worship beside Allah. We have done with you And there hath arisen between us and you hostility and hate for ever till ye believe in Allah only "
>
> (Al Mumtahanah 4)

And, then, Abraham beseeched God for his progeny in these words

> "My Lord ! Make safe this territory, and preserve me and my sons from serving idols"
>
> (Ibrahim 35)

Muhammad the last Prophet, was brought forth in the progeny of Abraham in the same country, nay, the same city of Mecca where the first house of God was erected by Abraham as the centre of worship to One and the Only Lord of the world The call of Abraham was clarified, refined and perfected and disseminated to the four quarters of the Globe by him. It was thus that the prophethood finally came to an end with his universal message and the favour and bounty of God completed on mankind. Now he is the only model, guide and pattern for leading a righteous life in this world and winning salvation in the world-to come

About three months prior to his death, the revelation made at Arafat to the Prophet Muhammad declared

> "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM "
>
> (Al-Maida 3).

> "Say, (O Muhammad, to mankind). If you love Allah, follow me, Allah will love you and forgive you your sins. Allah is Forgiving, Merciful
>
> (Ale-Imran 31)

For the divine approbation and guidance now depends on following the course chalked out by Muhammad, the era of his leadership and that of his patriarch, Abraham, extends to the present times In the creed and faith, devotion and worship, behaviour and morals, culture and the way of life, the concepts, practices and teachings of the last prophet, humanity can find the way acceptable to God The approval of the last Prophet of God was sealed with the Divine favour, and to whatever he showed his inclination and aptitude, that was crowned with the propensity of upright nature

Take any custom, usage or practice classified as permissible, meritorious or in keeping with the Islamic norms and you would find it to have been approved and practised by the Prophets of God

The way of Abraham and the culture based on it, is a separate and distinct culture in its own right Its characteristics and features, norms and values, are singularly different from the traits of all other cultures I shall delineate only two of its distinctive features which can be observed at any place

1 All the civilised people are given to bathing and putting on immaculate dress So far as I know the concept of purification is peculiar to the Islamic-Abrahamic way of life It is something more than mere cleanliness of the person and dress of an individual Howsoever immaculate and spotless dress one may be putting on but the least defilement without a taint or stain on the dress or person would render the prayer ineffective unless that impurity is removed The same concept holds good for the utensils, beds, furniture, etc, in daily use of a Muslim In fine, Islam does not remain content with cleanliness alone, but goes further to draw a distinction between it and purification

2 The Abrahamic-Islamic culture has a code different from others for consumption of animal flesh It draws a line between edibles which are forbidden and permissible, clean and unclean, creatures that have died and those that have been sacrificed It absolutely forbids several categories of animal which are, by and large, disliked by man Unlike other man-made laws based on human wisdom, experience or custom and hence alterable, these injunctions, whether they be for individual code of conduct or for social beha-

viour, are basically revealed laws and hence eternal. This scheme of divine legislation leaves sufficient room for adjustments and adaptations to meet the ever-changing needs of the human beings, within the framework of its general principles, values and ideals

Abraham was chosen by God to stand at the head of a great religious movement with a universal call His offspring was rewarded with prophethood and leadership of the mankind and appointed to invite the humanity to surrender to Allah It is a responsibility, then, devolving on his entire progeny and also on those who associate themselves with his call to strive and struggle for the truth, fight falsehood, invite the people to submit to God and work for it unceasingly till the ship of humanity finds a safe anchorage and to carry the torch of Divine guidance. This is, indeed, the fundamental constructive factor still at work to save the world from eternal doom and to guide the humanity to find its way to a bright future

Belief in One and the only God as the sole and unassisted author of creation, free from all traces of idols and associates, is the fundamental principle, the font and cornerstone of the message of Abraham and Muhammad .

"So shun the filth of idols, and shun lying speech,

Turning unto Allah (only), not ascribing partners unto Him . "

(Al-Hajj 30-31)

The wisdom of this message is clear it purifies the soul from the evil of covetousness, love of the world, and its vile trappings, crass materialism and the lust for power and position .

"As for the Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption The sequel is for those who ward off (evil)."

(Al-Qassas · 83).

This message discriminates neither between man and man, nor does it favour any particular nation, race or language. It brooks no aggressino at all nor does it tolerate partiality towards any faction, class, colour, creed, language or culture

The Prophet of Islam warned his followers "Do not turn into disbelievers after me and begin not killing one another." "You all are the progeny of Adam and Adam was created from dust No Arab has any preference over a non Arab nor a non-Arab over an Arab except one who is most God fearing "

> "O mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo ! the noblest of you, in the sight of Allah, is the best in conduct Lo ! Allah is Knower, Aware "
>
> (Al-Hujurat . 13)

The last Prophet of God warned "Whoever gave a call for partisanship is not one of us, whoever faught for partisanship is not one of us and whoever died for partisanship is not one of us" Once when certain people tried to rally the people round to their support in the name of Ansars and Mahajirs, the Prophet said, "Leave it, this is disgraceful"

The core of this message consists of the Unity of Godhead, from it stems the respect for humanity in social life, it makes for humility and fear of God in morality salvation in the Hereafter becomes the object of all its endeavour struggle and sacrifice, clemency coupled with valour is its battle-cry, guidance and commonweal get preference over pecuniary interests in the administration, service rather than overlordship and benefaction rather than exploitation become the hall mark of its rule. The selfless service it has rendered to humanity and the way it has protected mankind from the onslaught of ignorance and disruptive forces in its heyday of glory is a distinction that history never witnessed again

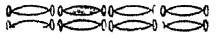
We undoubtedly love and revere the land in which we are born, and Islam neither denies this natural instinct in man nor tries to suppress it With regard to this affinity of man with his abode hinted at in the Quranic verse saying 'We have made you nations' We are Burmese, Indians, Turks and also Saiyids, Moghuls and Pathans, but from the view-point of what we believe in, the norms of morality we adhere to and the mental and intellectual faculties we possess we are the followers of Abraham, Muhammad and Islam

And the Abrahamic and Muhammadan characteristics in us must also find expression.

We might put on different dresses, for, neither Islam nor the Prophets of yore prescribed any particular dress. Islam permits this diversity provided the limits prescribed in this regard are not overstepped

The limits laid down for a temperate and ethical way of life constitute, in truth and reality, the essence of prophetic culture These limits, broad and practicable, are easily applicable from one end of the world to another They permit sufficient mobility—a wide sphere of freedom—to anyone endowed with upright nature to pattern his life within these bounds

There are similar peripheral injunctions, laid down by the prophets of God which constitute the guiding precepts of Islamic way of life These commands pertain to different spheres, the family and social life, dresses and dietary habits, etc, leaving us free to pattern our affairs or to adopt whatever we like within these limits. ⁂



> ' He (Muhammad) will enjoin them what is right and forbid them what is wrong, and permit them to make use of healthful viands and prohibit the impure, and will ease them of the burden under which they groan and free them from the bonds which bind them And those who shall believe in him and strengthen him against his opponents and help him (in his mission), and follow the light (the Quran) which hath been sent down with him, — these are they with whom it shall be well "
>
> (The Quran 7 157)

⁂ Abridged and edited. ("the Message").

SYED SULAIMAN NADVI

THE UNITY HERALDED

THE fact that preaching the doctrine of monotheism is the predominant feature of the life and Message of the Prophet of Islam is unanimously admitted by friends and foes, antagonists and protagonists. It was the Prophet of Islam who conveyed to the people the doctrine of God's Unity in its perfect form. Let us now analyse the implications of this word explaining, at the same time, the Prophetic approach to it and see how his teaching in this regard attained perfection

It laid down that God is One and single by His nature as well as by His perfect Attributes, He has no partner in the worship specially meant for him, He is neither 33 crores in number, though manifested in 33 crore Attributes, nor is He one in three nor is He two on account of opposite forces in the world. He is One, Single, Separate and without associates No Prophet has the authority to associate himself with His Divinity, and no Nimrod or Pharaoh, Chosroe, Caesar or Maharaja has the power to share His sovereignty and providence and raise a cry "I am your God, the highest"

He purified the doctrine of monotheism-and declared that there is only one God who himself sustains all else He alone brings forth the living from the dead and the dead from the living He is God of the white and black races and, in fact, of all the races, the Aryans, Semetic nations, Iranians, Turanians, Arab, Israelites, Ismaelites, Christians, Hindus and Muslims He is as well God of the Jews and Gentiles, Trinitarians and unitarians, masters and servants, high and low They are equal in the eyes of God All are his servants and He alone is the creator and Master, the Sustainer and

COURTESY :
With compliments from "Mohammad, the prophet of unity," 1972, Tarjuman-e Hayath Publications, Hyderabad (India)

the Destroyer There is no particular God of Mohammad himself, or of the Quraish, or of the Arabs or of the Muslims There is only one God for the whole World, and One Divine Unity to which all creatures must equally submit All of them are His servants and He is their Lord

There is only one providence who caters to the needs of the beings inhabiting all the worlds. The teaching of Prophet Mohammad wiped away the distinctions which had divided the human race into various nations, communities and tribes allotting a separate god to each of them He taught that all the peoples being servants of one and the same God are brothers to one another Whether Syed or Shaikh, Muslim by birth or Muslim by conversion Brahmin or untouchable, European or Asiatic all are fellow servants of the one Supreme Master.

> Say ' I seek refuge in the Lord of Mankind the king of mankind, God of mankind —
>
> (CXIV 1-3)

This truth was brought home to the people The Prophet declared that tAllah is the One and only Lord of mankind and all the creatures in heaven and earth, all men and animals, all families and races, all peoples and nations are equally cared for by His universal Providence

The lofty ideal not only united into a universal brotherhood the Arabs and the Persians, Turks and Tajiks, the Europeans and the Africans Indians Aryans, but also the animals

> There is not an animal in the earth, nor a flying creature on two wings but they are Peoples like unto you
>
> (VI 38)

The message of Islam as conveyed by Prophet Mohammad removed all absurd misconceptions about the religious and secular life He explained that these were not two separate water-tight compartments The religious and secular sides are inter related and

inter dependant If religion is subdued by passion for worldly gains, it turns to be entirely materialistic. In case the wordly affairs are governed by Divine laws, the life becomes purely religious Thus, the dividing line between religion and worldliness is in man's own point of view If that question is viewed in the correct perspective, the two things become one The administrative affairs of a state which are regarded to be purely secular, assume a religious character if administered in accordance with the will of God. Earning Livelihood is materialistic, but if it is expended for the overall welfare of mankind, it is nothing but religion Risking one's life without any specific object is, undoubtedly, a crime, but when it is done in obedience to Allah's commands, it takes the form of martyrdom and becomes strictly pious and religious

The Holy Prophet explained this axiom and put it himself into practice. His prayer, his fastings, pilgrimage, almsgiving, keeping awake during night, nocturnal worship, recitation of the Quran, dissemination of Divine commandments engagements in Jihad ✂ & administrative affairs, in short, every movement of his life was as much connected with the material world as it was associated with religion. Although he enjoyed all the powers of Kaisar and Alexander as the head of the new Islamic welfare state, he appeared more a Divine Messenger than a King His Caliphs and companions also exhibited the same spirit which pervaded their pious deeds being the result of the synthesis of secularism and religiousness This was in consonance with the Quranic teachings The Holy Quran in its several verses has prescribed a return for man's deeds which he would receive both in this and the life hereafter. In other words, it has been ordained that whatever a man sows in this world, he would invariably reap in this world and again on the Day of Resurrection. This principle was strictly adhered to by the Prophet's companions and by those who followed them The life of these pious souls was quite perfect in all respects as long as they imbibed the spirit of the Islamic teachings They never distinguished between religious and secular spheres of life All their functions were in conformity with the Quranic injunctions

✂ The word 'Jihad means to exert one's utmost endeavour in promoting a cause. ★ Edited & abridged (The Message)

The Universality of The Muhammadan Ideology

THE message of all the prophets was one and the same and was not meant for any particular clime or country or people. It had a universal application for making as a whole wherever they lived. The Qur'an states that there is no corner of the world occupied by man where this universal message was not delivered

The message which every prophet delivered was that mankind were in reality one people and one community, and that there was but one God for all of them, and that on that account they should serve Him together and live as members of but one family Such was the message which every religion delivered But curiously the followers of each religion disregarded the message, so much so, that every country, every community and every race resolved itself into a spea rate group and raised groupism to the position of religion

The Qur'an quotes the utterances of the prophet gone before to show that every one of them had aimed to affirm the unity of ideology and preach universal brotherhood

Everyone of the prophets invited mankind to but one task—devotion to God and riguteous living They one and all enjoined that mankind should live together as brothers unto each other, and not to live divided But to the regret of the Qur'an, "Men have rent their great concern one among another into sects, every party rejoicing in that which is their own"

But the advice was set aside and mankind divided themselves into rival groups, each obsessed with the thought that it was superior to every other

The same idea is repeated over and over again in the Qur'an. Din, the way of God, is the law of action fixed for man. Man but receives what he earns That is the law, the Din, the path of salvation One does not gain salvation on the strength merely of belonging to an illustrious or ancient race or tribe or claiming a number of prophets as born among one's people

There is nothing in the Qur'an on which so great a stress is laid as on this view of life It is repeatedly made clear that it does not favour any exclusive group religion On the other hand, it asserts that it has come to put an end to all groupism and bring all mankind to one path of life, the path of truth, which knows no new ness, but by its very nature has had to remain the same throughout the course of time, the path to which all prophets have invtted mankind

Referring to the previous brophets, the Qur'an addresses the last Prophet in the following words

> These are those whom God has guided So, follow therefore what had guidpd them (Q 6 90)

The first doctrinal principle of the Qur'an is to recognize the founders of all religions and endorse their teaching, which at the basis was but one and the same, and to conform to the way shown by them.

The expression 'We make no difference between them' in (Q 3 78) recuis in several other places in the Qur'an just to mark its disapproval of the tendency at regarding one prophet as superior to another, or of accepting one prophet and rejecting another, as the bearer of truth The Qur'an calls upon everyone who cares to follow the way laid down by God to accept without discrimination all the prophets and all the scriptures revealed to them and the basic truth which they all contain, and to accept it wherever found and in whatever lauguage it is expressed

The Qur'n says God is one His truth is one, and this has been conveyed to man in different languages. But you accept one prophet and reject another. You accept the basic message in one

place and reject the same message in another In other words, you accept and reject one and the same thing. Such attitude is indeed a denial of the message itself

The divine truth, says the Qur'an, is an universal gift from God. It is not exclusive to any race or any people or religious group or is not exclusively delivered in any particular language You have, no doubt, created for yourselves national, geographical and racial boundaries But you cannot so divide the divine truth That truth bears no national stamp, nor professes any racial or geographical loyalties or group affiliations The truth of God wherever and in whatever form it is found, is your treasure and you are heir to it

The Qur'an asks "If you do not deny that the creation of the universe is the creation of but One Supreme Being, and that it is He who sustains it, then, why do you deny that the spiritual way of life prescribed by Him is but one, or has been delivered to man in but one way?' It says "There is only one Providence for all of you You, one and all, believe in Him. Your spiritual leaders have all taught you but one and the same basic truth. And yet, why do you hate one another in the name of one and the same God who had enjoined on you all to bow before no other threshold except His, and bound you all together in one single bond of fellowship?

The aim of the Qur'an is to emphasize that for one and all there is but one God and that every action has a corresponding result. The Qur'an therefore asks "Why then all this tension and warfare in the name of God and religion? Repeatedly does the Qur'an affirm that its teaching is nothing but this that it calls upon man to believe in God and practise righteous living, and not to condemn anybody's religion or reject its founder. It says it confirms the basic message common to all religions and presents it as its own message. When such is the Qur'anic attitude, "Why," asks the Qur'an, "do the followers of other religions declare war against the Qur'an?"

The Qur'an has never asked the followers of other religions to accept it as a new faith altogether On the other hand, it asks them to return to their own religions by first discarding all the aberrations that they have heaped thereon, and strictly adhere to the original faith It then says "If they do so, the purpose of the Qur'an is

served, for, if once one returns to his own religion in its pristine form, he will find that there is nothing therein but what the Qnr'an itself has come forward to revive and represent" It says that its message is no new message and that it is the same which the prophets of yore had delivered

This is the reason why the Qui'an has openly praised such of the followers of other faiths as upheld at the tim of the advent of the Qur'an the spirit of their faiths and lived upto their basic teachings It only observes that their number was but small, the majority having strayed away from their original faith

Whenever the Qur'an stresses that it has come only to confirm the previous revealed scriptures and not to deny them, and calls upon their followers to believe in the Qur'an also, it does so only to emphasize that the Qur'an does not present anything antagonistic to their faiths, nor does it aim to turn them away from their own faiths, but that in fact even aids them to remain staunch to them. It therefore asks in astonishment Why then do they declare war against the Qur'an or quarrel with it brrough forth by the last prophet, Mohammed (peace be on him)?

And (O Prophet !) We have sent thee to mankind at large to function as a bearer of glad tidings (to those who live aright) and as a warner) to those who live wrongly) But most men have not realised this (as yet) (Q 34 28)

COURTESY,

With Compliments from 'The Tarjuman-al-Qur'an" (Abul Kalam Azad) Translated by Dr Syed Abdul Latif, 1962, Asia Publishing House

Extracted & edited. (the Message)

Dr. SYED ABDUL LATIF

The Basic Features Of Ideology Of The Quran

THE scope and nature of the ideology of the Qur'an is indicated in its basic directives, 'Believe' and 'Work righteously,' (the Qur'an 103) It is round these two injunctions that the entire Qur'an revolves The line of action suggested is that one has to grow conscious of certain basic realities of life and to see that whatever one thinks or does is in conformity with them. These realities are expressed by the Qur'an in the form of doctrinal beliefs which one has to implement in his day to day activity, if he truly is a believer in them

1. Unity of God —Firstly, one has to believe in the Unity of God by recognising that the entire Universe, both visible, and invisible, owes its existence to but one Supreme Being and is sustained by Him This is the basic concept into which the Qur'an desires to initiate the mind of man in order that he might feel one with the rest of world created by Him and adjust his life accordingly So great is the emphasis which the Qur'an lays on this concept that the entire Book seems to be nothing else than an exposition of its implications

2 Belief in Malaik —As a corollary to the belief in the Unity of God one has to accept the idea that the order or harmony that prevails in the Universe is regulated and maintained by certain forces or functionaries created by God to be at work not only in the entire framework of the Universe but in all things contained therein including man. The Qur'an calls them Malaik, loosely

From Al-Qur'an (rendered into english) 1969, the Academy of Islamic studies, Hyderabad, India.

translated into English as 'angels' Man's role in life is to understand them and seek their aid in order to enjoy a life of peace and prosperity

The belief in them is called for also with a view to warning the people against regarding them gods or co sharers of Divinity (The Message)

3 Belief in Muslim or Apostles of God -Besides the above two beliefs one has to believe in the idea that the Divine purpose in creation, particularly in the creation of man, was revealed to mankind through chosen individuals from among themselves styled Mursalin or apostles of God The Qur'an makes it clear that such apostles or prophets were raised among all sections of humanity and in every part of the world (Q 35 24)

4 Belief in the Scriptures – It is the duty of everyone to believe in all of them and also in what was revealed through them or the Kutub or Books or the Scriptures

5 Belief in the Hereafter —Lastly, one has to believe in the law of life at work in every human being, and in life in general, the law that lets every action of man produce a corresponding result, so graphically described in the memorable words of Jesus "As ye sow, so shall ye reap" The recognition of this law of cause and effect, or of the result following every deed, is styled by the Qur'an as belief in the Yawm-ul-Akira or the Day-After, or Yawu-ul-Hisab or the Day of Reckoning when one has to account for the life one has lived on earth

These five beliefs together form a single unit They have to blend one into another when translated into action States the Qu'ran

> "O ye who believe! Believe in God, in His Apostle, and in the Book which He hath sent down to His Apostle and in the Books which He hath sent down aforetime , for, he who denieth God and His malaik and His Books and His apostles and the Day Hereafter, hath surely gone far astray" (Q 4_ 136)

His Task : A Mission & A Movement

The Prophet Mohammad (peace be on him), was neither a philosopher to be contented with propounding some lofty ideas without taking any note of the factual conditions nor a mere preacher who should have given pleasent sermons and shut his eyes to the overall evil and never bothered about the consequences His redeemer of humanity was gifted with a social awareness and had in his mind a complete transformation of human society He comprehended the forces and elements dominating life's structure, kept in view the leadership which was at the helm of the crude social order, argued against it criticised it and even challenged it He kept his eyes on the march of history and watched every trend and event He looked upon every move with the insight of leader and with a political consciousness as to how far it will be a help or hindrance to his campaign of reform He kept his eyes on all elements of society to ascertain at what time each may be expected to help He matched his strength against that of the enemy and waited for the most appropriate to strike and when that time arrived he boldly advanced He minutely studied the movements of public opinion and smashed every propaganda of the enemy

He strictly followed his principles but not with closed eyes, rather watched the conditions and expediencies and adopted the wisest course Wherever he found opportunity he advanced his steps but when the occasion was unfavourable he retraced his steps Where two evils were faced he avoided the one and dealt with the other, When war was inevitable he did not shirk it and when peace was possible, he would not miss it, he readily extended his hand of friendship And in all his dedlings he not only observed but also advocated fear of God and moral approach When we look at this in the light of Quranic teachings, we can easily discover the difference between a religion and a system, mere preaching and a revolutionary call, individual purity and collective transformation

Since the Prophet had launched a new order he selected persons of sound intellect and whomsoever had his heart illumined by the slogan of truth was absorbed in the order after severe test and whatever organised force was available at a particular time was put under his guidance to fight against the barbarous system, intellectually and politically

He did not make sufis and dervishes of those who collected round him and did not lead them on to the path of anchorites and ascetics They were not simple minded and inert worshippers, but bold, fearless, conscientious, wise, self-respecting, dignified, intelligent, sensible, active, energetic, initiators and restless workers They were endowed with ability to lead Men of refinement after the best training and link-up with the best order under the best guidance became an invincible force It was thus, that, despite, the number o Islamic party in Macca was just forty, it created such a stir in the city and the surrounading areas that for years it was the main topic of conversation

Unfortunately the political aspect of the Prophet's accomplishments has been so mush obscured that it is difficult to form a true concept of his mission and aims, and unless this aspect is fully kept in view it is quite impossible to understand the difference between the limited religiousness and the wider concept of the Islamic order The Prophet had come with a complate system to establish an order based on right and to enforce divine laws So we should understand that the Prophet had come to launch the movement of comprehensive reform in the widest sense and to build up a new society and for carrying out this movement he was fully endowed with the ability of leadership and political consciousness and just as there is no other person equal to him in other respects, in the same way he has no match in the greatness of his political leadership

The prophet's accomplishment was that he advocated virtue, struggled for the supremacy of virtue and established a complete system based on virtue This cannot be comprehended within the narrow meaning of religion It was a mission, a movement

---

From "MOHAMMAD The Benefactor of Humanity," English Condensation by Rahm Ali Hashmi, Board of Islamic Publications, Delhi Extracted & Edited (The Message)

The Intellectual Bondage & Its Sources*

Power and domination is of two kinds, one in the intellectual and moral fields and other in the political and economic areas. In the former case, a nation attains such intellectual heights that the others have no other alternative but to follow it in respect of concepts and ideas, and beliefs and values, to shape their thinking, to organise their society and to fashion their civilisation on the lines set by it and consider its ideas to be final in all matters that govern every sphere of life. In the latter case, a nation seeks to establish its material strength whereby it is able to extract the submission to itself from the other nations and which ultimately results in the establishment of its economic and political hegemony over them. Similarly, the subjection and slavery also is of the above two kinds but with quite opposite attributes.

Viewed from another angle, these two kinds slightly differ from one another. For, where there is intellectual slavery it is not necessary that there should also be political slavery and vice-versa. But it is the general rule of nature that a nation which is rich in knowledge and learning and which moves forward in scientific research and discoveries, is bestowed with intellectual as well as material progress. Whereas, the moment a nation gives up competing in the fields of research and inquiry, it inevitably becomes a victim of the material downfall alongwith falling prey to intellectual decline. And since dominance is the

* Since this article stands as relevant today as in the thirties of this century when it was written, as there has been no qualitative change in the conditions hitherto, it has been found too valuable for our readers to be avoided to be reproduced herein. (The Message).

result of power and servitude that of weakness, as long as intellectually and materially survive and weak nations continue to progress downward in servitude and weakness, they deserve no better treatment than intellectual and physical bondage, for, the stronger nations jump to usurp them and rule over them by asserting their intellectual and physical superiority

Today, the Muslims are the victim of the same double slavery of and submission to the West At one place the rigour of both the kinds is evident, and at some other place the political slavery is less felt while the intellectual bondage is predominant Today, unfortunately there is no Islamic society which, in true sense, is perfectly free of the West*, where they can enjoy political stability and right to self governance They are not free of intellectual enslavement of the West Their schools and colleges, their offices and markets, their homes and societies and even their personal habits speak of the fact that the western civilization, ideas, arts and sciences are ruling over them They think with the western mind, see with the western eyes and blindly follow the path set by the West, consciously or unconsciously In brief, their minds are prepossessed with the assumption that the right or wrong is that which is so regarded by the west To them the real criterion of right, truth, civility, morality humanity, nicety and of every other thing is one that the West has set They judge all their faith and creed, tenets and ideas, civility and nicety, and manners and morality on the same western standard They feel satisfied with and take pride in anything they find fit on the western criterion and assume anything found unfit thereon as wrong One rejects it openly while another condemns it furtively and tries his best to develop it by all means consistent with the western standard

When this is the state of our free nations, we can very well

* Though today most of the Islamic countries have become independent of the western colonialism, they are still in the clutches of the neo-colonialism of the West Thus they still continue tobe in the chains of the western influence for all practical purposes (The message)

Please Visit *Phone 22188*

BINNY TEXTILES

F. D. Khan & Co.,

Abid Road. Hyderabad-1

For

Latest Varieties in Terylene, Terycotton,
Teblized, Terywool, Suitings & Shirtings

And

School UNIFORMS Materials

For Prompt & Safe Transport & Delivery

CONTACT

Branch Omerga
Phone 6

Phone Office 46188
Resi 44636

HSTCo

M/s. Hyderabad Sholapur Transport Co.,

Head Office 15-1-179 Old Lecikhana Hyderabad

Lorry Owners & Transport Contractors Daily Service

All Maharashtra & Karnatak

With Best Compliments From

Phone 42748

The Deccan Pen Stores

Abid Road, Hyderabad-500001.

Branch

Rashtrapati Road,
SECUNDERABAD-500003.

imagine the state of the intellectual slavery of those who are under the direct rule of the West Now, let us inquire into the causes and sources of this slavery An exhaustive explanation in fact requires a book itself However, a brief account may be given here

The intellectual dominance essentially originates in and is based on the intellectual endeavour, that is the prudent development of the basic tenets upto date enabling them to be applied to the existing times, and on the scientific research The nation that takes the lead and initiative in these matters is bound to be one leading the other nations and whose ideas would dominate and controle over the thought process of the world And the nations who in this respect are lagged behind are destined to play the role of followers Their ideas and beliefs remain no longer stronge enough to retain control over the minds of the people and firm enough to survive the flood of those of intellectually living and marching nations Accordingly, as long as the Muslims remained marching ahead in intellectual endeavour and research, the entire world continued to move after them The criterion of good and evil, vice and virtue and right and wrong as determined by Islam was in turn emulated, consciously or unconsiously, by the entire world and which continued to shape its thought and action in accordance therewith On the contrary, when the Muslims ceased to turn out the men of thought and research, gave up to think and unravel the mysteries of nature and abandoned the task of assimilating and developing the knowledge, they were virtually retired from the leadership of the world On the contrary, the western nations had advanced in these respects and consequently become the leaders of the world and the Muslim nation had to bow before them in the same manner as the world had bowed down before the Muslim Leadership sometime in the past

For about five centuries the Muslims had continued to sleep on the bed laid for them by their ancestors, while the western nations had been endeavouring hard in the line. Thereafter, suddenly the flood of the western dominance sprang up and within a century engulfed the entire globe When they got up from the long spell of sleep, they found the Christian Europe already armed with both pen and sword and

was ruling over the world therewith A small group strived hard to defend the status quo But its defeat was imminent and predetermined, since it was equipped neither with pen nor with sword As far as the great bulk of the nation was concerned, it did what exactly the weak were accustomed to do The comfort-seeking and frustrated minds received the ideas, doctrines and theories riding the sword, reason and an apparently pretty disguise of scientific empiricism from the West, as the articles of their faith And the old and existing religious beliefs, ethical principles and the cultural bases started to be gradually smashed out by this new and strong flood, and over a period of time they unconsciously developed a hypothesis in their heart and mind that whatever emanated from the West was alone right and the yard-stick to measure rightness or correctness

Some of the nations which were confronted with the western civilization did not have the civilization of their own A few others, which, though had one were not as strong as to retain its distinct identity A few more were such whose civilization in essence was not much different from the one that invaded them. All such nations could easily be dissolved in the western civilization without much resistance from their own end But the case of Muslims was different from that of others They possessed an independent and perfect civilization of their own based on and determined by a comprehensive code encompassing all the spheres of life, both theoretically as well as practically And it was totally opposed to all the basic principles of the western civilization It is for this reason that these civilizations have been colliding with each other at each and every step and in consequence an adverse effect has been taking place in all the theoretical and practical spheres of life of Muslims in their capacity as a distinct cultural entity.

The philosophy and science in whose laps the western civilization has been brought up for centuries are drifting towards atheism and materialism Right since the time of its inception there broke out a war with religion To put it proper, it was the war of the so-called Reason and Rationalism on the religion that gave birth to the western

Those who spend their wealth in the way of
God are like a grain of corn, which puts
forth seven ears, each ear containing
a hundred grains, & God multiplieth
for whom He pleaseth And
God is Liberal,
Cognizant

Quran, 2 261

Behind Paradise, SECUNDERABAD

With best compliments from

India Crockery House

GOVERNMENT SUPPLIERS

Visit our Showroom

Biggest Stockist in Hyd For Bengal-Potteries & Hitkary Poteries

Authorised Dealers Eagls Vacum Flask Bombay
& Associated Glass Industry, Hyderabad.

Please contact our steel counter

Phone' Shop 44075 Jawaharlal Nehru Road, Opp. G.P O ,
HYDERABAD-500 001.

civilization None of these—observing the objectsof the universe, discovering their secrets, detecting the laws operating therein, considering over their operational system and deriving the conclusions by reason and inference by means of systematising them in an order fell against religion But accidentally, when the new Scientific Movement of Europe was born in course of Renaissance, it confronted with those Christian priests who had sustained their religious beliefs on the foundation of the ancient Greek philosophy and who considered that causing the slightest disturbance to those bedrocks by the modern scientific discoveries and the intellectual endeavours was bound to dismantle the very structure of the religion itself Guided by this false notion they violently opposed the modern scientific movement The religious Inquisitions were set up whereby the protagonists of the movement were visited with severe, wild, horrible and inhuman penalties Since, this movement was the result of a real awakening, it instead of declining or being suppressed by violence, gathered momentum till the flood of the intellectual liberalism swept off the domain of religion

At the outset, the war was between the intellectual liberals and religious leaders Since the latter were fighting against the former purely in the name of faith, soon the battle got turned into one between the christianity and the liberalism Thereafter, in essence, the religion, no matter what it might be, was regarded the principal party to this scuffle, The thinking on scientific lines started to be taken to mean a thing which antogonized the religious thought Whoever intended to ponder over the problems and mysteries of the universe, he thought it was binding on him to trace out a way indipendent of the religious angle The basic notion of religious view of the universe was to identify the main source and origin of causation of all the objects and laws of the physical world. and thier operation with the power which was over and above this world Since it was the theory propounded by the adversaries of the modern Scientific movement. the protagonists of the latter deemed it to be indispensible to resolve the mystery of the universe without any refrence to God or to some other Supernatural being.

They regarded every other approach or theory which viewed the problems of life and universe by presuming the existence of God, unscientific Thus the scientists and philosophers of the modern age grew pre occupied by a prejudice against God, Spiritualism and metaphysics or supernaturalism which was the result not of reason or argument but of the emotional provocations In fact, they refused to believe in God not because His non existence was proved and verified by facts and reason, but for the simple reason that He was the Deity of theirs and liberalists' enemies It was merely this irrational temper that formed the basis of what was contributed by their reason, intellect and scientific struggle throughout the subsequent five centuries

When both the western philosophy and science started their journey, they were totally directed against Godliness Since they were surrounded by the religious atmosphere, they in the beginning continued to maintain the Naturalism together with Godliness But as they proceeded further, the naturalism asserted gradually to prevail over the Godliness till the concept of God and of everything that was supernatural totally vanished They had gone to the extent that nothing except Matter and Motion remained real and the science came to be regarded identical with Naturalism. The belief of the philosophers got based on the view that everything that could not be weighed or measured had no reality at all

This account of events is verified by the history of the western Science and philosophy Descartes (who lived by 1650), considered to be the Adam of the western philosophy, was a staunch believer in God and in the simultaneous existence of Spirit along with Matter on the one hand, and on the other, it was he who founded the pure mechanical approach to interpreting the objects of the physical world which had subsequently become altogether the materialism itself Hobes (1679) marching a step further resorted to refuting the Supernaturalism and to regarding the entire universal system at every object thereof interpretable very much in mechanical terms Thus he did not believe in any rational or spiritual power at all which controlled this material world Nevertheless he as well believed in God, in the sense that to believe in a cause of

causations was a rational necessity Then there arose Spinoza (1677) who was the greatest protagonist of Rationalism in the seventeenth century He allowed no distinction among Matter, Spirit and God and turned God and universe into a single totality by clubbing them together and did not admit the absolute authority of God therein Leibnitz (1716) and Locke (1704) believed very much in God, but both of them were inclined towards Naturalism

This was the philosophy of the seventeenth century wherein the Godliness and Naturalism went hand in hand Similarly, science did not receive the colour of atheism completely until the end of the seventeenth century Copernicus, Kepler, Galileo, Newton and none of the other protagonists of science was disbeliever of God But in the quest of unfolding the mysteries of the universe, they simply wanted to discover the factors or forces and the laws operating its system just by ignoring the Divine theory or approach This ignorance of divine theory itself essentially constituted the seedling of atheism or naturalism which later sprouted through the intellectual liberalism, though the philosophers of seventeenth century were not conscious of this course of happening They could not draw any line of distinction between naturalism and Godliness and accordingly continued to consider that they could very much be maintained together

It was in the eighteenth century that it became obvious that any approach, based on the neglect of the existence and authority of God, to understanding the universe could never fail to reach materialism, blasphemy and atheism John Toland, David Hartley, Joseph Priestly Voltaire, La Metrie, Holbach, Cabanis, Denis Diderot, Montesquieu, Rousseau and similar other liberal thinkers appeared on the horizon who either bluntly refused to believe in the very existence of God or if there were a few who believed in Him, considered Him to be not more than a limited or constitutional monarch who after creating and bringing the universe once in motion got retired and thereafter had no role in operating its system They were not prepared to believe in the existence of anything beyond or outside the physical world of Matter and Motion To them, only those things which were subject to the human observation and experimentation were real Hume strongly supported this theoretical approach with his Empiricism and Scepticism and stressed that the Sense-experience and experiment alone were the basic criterion for judging the correctness of the things proved

by reason Berkeley resisted and fought against this growing materialism to his fullest But he could not block its way Hegal aimed at promoting the Idealism as against the Materialism But the abstract Idea was not cared for as against the concrete Matter Kant pursuing a mid-path maintained that God, sustenance of Spirit and liberty of Will were not among the things that could be encompassed in the realm of human knowledge. They could neither be proved nor conceded to, though they might be believed in very much, as it was demanded by the practical wisdom Though this was not the last attempt to effect a compromise between the Godliness and the Naturalism, it failed While the disgressod reason and intellect regarded the Almighty merely an off-shoot of guess-work or at the most a retired and powerless existence, to believe in and fear Him and to seek His grace and pleasure merely for safeguarding the morality was totally a nonsensical and futile exercise

In the nineteenth century materialism touched its peak Buchner, Czelbe, Comte, Mobochotle and other likeminded thinkers and philosophers regarded everything apart from the Matter and its properties, false Benthem and Mill promoted Empiricism in philosophy and Utilitarianism in ethics Spencer advanced the theory of physiological evolution and of the self-birth of life and universal system, with a great vigour The biological, physiological, geological and zoological discoveries, the progress of applied sciences and abundace of material resources had perfectly subcribed to the view that the universe had come into existence of itself and was never created by any one else. It was moving on its own on the lines set by its own self-determined and self-regulated laws independent of any Operator It was marching along the line of progress asa self-driven machine the non-living matter developed the life not by a deliberate order of some One but on the development of its own nature and innate vitality The growth of the conscious movement, the sense, the conscience and the thinking were all the properties of the same development Both men and animals were all machine self grown and self-driven under the physical laws From them occurred the same kind of actions as determined by the system and order in which the parts of these machines were assembled and fitted. They did not possess free will and choice The exhaustion of energy and the abrupt collapse of the system constituted their death which was identical with sheer destruction, Once the machine was

broken and destroyed, it lost also its living Properties and hence there remained no question of their resurrection or of the Day of judgment

Darwin's theory of Evolution played the greatest role in consolidating and shaping this Naturalism and Materialism into a well reasoned and systematised scientific theory His work, 'Origin of Species" published first in 1889 is considerd to be the one that revolutionized the entire world of science He, by a method most appealing to the so called scientific minds of the nineteenth century substantiated the theory that the universal operations could run very much independent of God The objects of Nature and thier manifestations were not dependent on any any cause except on the laws of The evolution of beings right from the lowest to the highest stages of life was the result of an evolutionary process of the nature that was devoid of any element of will and reason There was,in fact,no prudent maker of the human and animal forms of life Instead, the machine which at one time crept like an insect evolved and appeared in the form of conscientious and talking man as a result of its passsng through the processes of the Struggle for Existance, the Survival of the Fittest and the Choice of the Nature

It was this philosophy and science that gave birth to the western civilization accomodating in itself neither the fear of an omnipresent and omnipotent God, nor weightage of the guidence based on proof, revelation or intuition, nor belief in the life Hereafter, nor any sense of accountability therein, nor any question of individual responsibility of man, nor the consistency with a purpose of life which was beyond and above the beastly ends It was purely a materialistic civilization totally devoid of Godliness, truthfulness, righteousness, honesty, piety, sincerity, purity, and bashfullness on which was based the Islamic civilisation Both were set in the directions opposite to each other, in theory as well as in practice It aimed at rooting out the very values on which the Islam erected the edifice of the human morality and culture And the Islamic system could not stay even for a single moment on the foundations on whieh the individual conduct and the social system as envisaged in the materialistic Western civilization was built up It ment, Islam and the west were like two boats sailing entirely in the opposite directions One, at a given time, could sail only in one and accordingly, whoever attempted to sail on both was bound to be shattered

Whatelse could it be called, if not the misfortune, that the era when this materialist and atheist civilization had touched its peak was exactly the century in which the entire Muslim world had fallen prey to the political dominance and the dictating reigns of the western nations, right from Morocco to the Far East The Muslims were suddenly raided with sword For the minds so impressed and harassed by the political dominance of the western powers, it had become difficult to protect themselves from the onslaugt of the western science and philosophy and the effects of their civilization The state of the Muslm nations who had come under the direct rule of any western realm, in particular, was still worse To preserve their worldly interests, they were bound to learn the western sciences Since, the studies were not aimed at imbibing the knowledge, sincerely and critically contained in them and their heads were bowed before the western teachers with awe and reverence, the new Muslim generations intensively received the influence of the western concepts of the so called scientific theories, particularly in the sphere of social sciences Thier mentality continued to be moulded in the western forms and the influence of the western civiliztion continued to grow more and more in their hearts There was not generated the critical vision at all in them through which they could discriminate the right from the wrong and could opt only for the right They could not grow mature enough to think independently and to form the opinion of their by way of liberal inference It was for this reason that, as we saw, the foundattions on which the Islamic civilization was based had shaken The very patterns that moulded the thinking on the Islamic lines had spoiled The very shape and nature of the minds thinking on the western lines or believing in the tenets of the western civilization was such that the Islamic principles could never be fitted in it properly When the principles themselves could not be accommodated, the rise of numerous and strange doubts inthe details was never worth wondering

Small doubt, that the bulk of the Muslims still believes in the verocity and truthfulness of Islam and prefers to remain Muslim But getting influenced by the western concep's and civilization, their minds are deviated from Islam and this deviation still continues to grow more and more Regardless of the political dominance, the scientific and theoretical domination of the west still controls the intellectual environment of the world It has changed the view points in such a way that

to look around with an Islamic eye and to think on Islamic lines has become a difficult task These adversities will not vanish until and unless there emerges a team of matching intellectuals among Muslims There is a need of a Renaissance very much in Islam as well The works and contributions of the ancient Islamic thinkers and scholars are no longer sufficient and of any use today The world has moved ahead. Reverting to the stage through which it had taken its long strides some six centuries back is neither possible nor desirable Only those who can take the lead in the field of knowledge and of practice, can lead the world forward Thus if Islam can redeem its leadership of the world today, it is possible only when there emerge the scientists and scholars who by strength of their knowledge, vision, research and reasoning can dismantle the foundations on which the structure of the western civilization is erected They must be able enough to found a new system of philosophy on the premises based on an unbiased observation of the universal objects from the Quranic angle They must be competent enough to evolve a new 'Natural Science' based on the lines set by the Quran Lastly they by inspiring from the pure and prestine Islamic thinking must also build up a system of thought and vision on the Divine lines which can replace all the atheistic, heretic and materialistic ones And they must develop it with such a vigour that it prevails over the entire world, and that the Islamic civilization is received in place of the western civilization

What all has been said here may be compared to a train driven by the engine of reason and wisdom and which in turn is operated by the men of intellect and vision This train moves where it is driven by its drivers The passengers sitting in it are bound to move in the direction in which the train is moving whether they like it or not A passenger who does not want to be carried to the direction to which the train is moving can do nothing except to turn his face to a different direction in the moving train itself. But by just turning his face, and changing his seat he cannot change the directien of the train or the destination of his journey He can do so only when he is able to capture the engine and turn it to his desired end The people who are now controlling and operating the engine are all rebels of God and devoid of the Godly vision So the train carrying the passengers is speeding towards atheism and materialism and hence all the passengers intentionally or unintentionally are drifting away from the desired

destination of the Godliness as envisaged by Islam Now for changing the direction of this movement, it is necessary that a handsome courageous people who have full belief in God should rise to the occasion and strive hard to replace the present vanguards Until and unless the efforts are not made to this end, the train shall not veer round to Godliness but shall continue to move along the same route of unGodliness, skepticism and atheism, no matter how muchever we resent, agitate or cry



None is worthy of worship but Allah, the One He takes no partner Sovereignty is His and to Him all praises belong It is He who gives life and causes death His power extends over everything There is no god except Allah, the One

(The Prophet, Peace be on him)

*Courtesy· 'Tarjumanual Quran', September 1934
Translation M Ghiyasuddin.

VINDICATION OF THE PROPHETHOOD

A person, who was born in a land of sands and deserts, orphaned in his early age, neither educated at any school nor informed of the philosophic riddles of Socretes and Plato, neither taught by a teacher nor inspired by any company of philosophers, scholars and political and moral scientists, who on the contrary had spent the four decades of his life with the untutored and the rudest cameleers and hitherto had seen none except a nation which was indulged in idol-worship and mutual feuds and wars, and men and women of which took pride in theft, rape and adultery, all of a sudden rose to contradict the whole of his nation He was surrounded from all sides by idol worship Yet, whenever he spoke he said, "there is no god except Allah, the Almighty" Not only he heralded it himself, but he also made the whole people, who for centuries were worshipping Lat, Manat and Uzza (their major idols), speak the same He wiped out the wickedness and immorality from the whole nation He got them to break and bring down the idols from the high altars to the low earth and thus upheld the name and glory of God in the entire peninsula of Arabia that after Abraham and Ishmael had been polluted with thousands of immoralities and impurities Once again he restored it to its original purity and dignity of the Abrahamic faith of Monotheism Who had infused this light of vision in his heart suddenly after forty years of his age which illuminated not only the Arabian Peninsula but also the entire globe ?

Could any philosopher explore and teach more than what the principles of faith and ethics, apart from the basic teaching of "La ilaha Illallah" (None is worth worshipping and submitting except the Almighty), that untutored Prophet had imparted ? Not only he taught all this but with the force of his pure heart and tongue inscribed it in the hearts of the people This was the task that could be undertaken neither by a philosopher nor by a sovereign ruler

Then what was it in that child which had turned the entire Arabian peninsula into a Divine Miracle—the unique of its kind—for the entire world and for the ages throughout the history ? My God ! even the staunchest of the heretic and the anti religious atleast shall have to admit that if there is any one who is reverable next to God, it is he, even if he is unable to believe him as the Prophet May my soul lavish on you, O Messenger of Allah! Thus for a person who would have visualised the secret reality of the prophethood, it would be impossible to abstain from admitting and believing in Mohammad to be the Messenger of the Almighty

From 'Hayat-e-Javeed' by Altaf Hussain Hali
Translation M Mumtaz, M A (Osm)

The Last Pronouncements of the Prophet

The last addresses of the Prophet peace be on him, reflect his masterly exposition of his case (message) in the global forum of mankind for all the times to come Apart from the unique specimen of his oratory, They help us also in our appreciation of the greatness of his sacred cause and personality Accordingly, certain glimpses of his last addresses would be valuable enough to be read by the readers of "The Message"

With his prophetic insight revealing to him that it was his last opportunity to address the ummah (his people) and he included in the address his last will, of which every word is important Further this was the most appropriate occassion to give the clarion call to humanity on behalf of the Islamic faith, which he did in the best possible manner

AT ARAFAT ON THE NINTH ZILHAJJA

All praise is for God We praise Him and seek His help and ask Him for forgiveness of our sins and express our repentance before Him We seek his protection against mischiefs of our hearts and our evil actions Whomsoever God guides on the right path no one can lead him astray and whomsoever God does not give guidance no one can guide him aright

And I declare this truth that there is no god exept Allah and I declare this truth that Mohammed is His servant and His Apostle

O' servants of God I advise you to worship Him and I persuade you to do it

O, people ! Listen to me carefully as I ask clearly, for I do not think I will have the opportunity to meet you here after this year.

O' people ! your blood and your property have been sanctified to one another till you are presented to your Lord

whosoever has anything in trust should return it to its owner. Amounts of interest of the days of ignorance (Pre-Islamic days) are

remitted and first of all I remit the claims of interest of my uncle Abbas bin Abdul Muttalib

All claims of blood of the days of ignorance are cancelled and first of all I cancel the blood demand of Rabia bin Haris bin Abdul Muttalib, (his cousin) All titles and offices of the day of ignorance are abolished

Deliberate murder shall be avenged

O' people ! After the establishment of the order of truth the devil has lost hope that he will be worshipped in this land But he will be pleased if he is obeyed through such other sins which you consider light

Surely the world has returned to the time when God created the earth and heaven

O' people ! your women have been given some rights in respect of you and you have been given some rights in respect of them It is incumbent on them to let no one enter into their sleeping chambers except you and do not let any one entre into your house whose entry is not liked by you And they should not commit any adultery , If they desist and obey you their maintenance is your responsibility

You have, taken them as your companions as a trust from God and have made use of their bodies with God's permission So fear God in respect of women and train them in the right manner. .

O' People ! Men of the faith are brothers to one another and so to take the property of a brother without his permission is prohibited . So do not, after me, go back to the ways of idolatry and begin to cut one another's throats I am leaving with you something that, so long as you follow it, you will never go astray, and that is the Book of God.

O' people ! Your God is one, and your ancestor is also one You are all the progeny of Adam who was created from earth. The most respected before God amongst you is one who is most God-fearing. No Arab has preference over a non-Arab or a non-Arab over an Arab, Preference if any is on the basis of the fear of God .. .. And you people will be asked about me Now tell me what you will say. All cried out ' "We affirm that you have conveyed the message, carried out the responsibility of instructing the poeple, raised all curtains from the face of truth and faithfully conveyed the truth of God" .... O' God ! Be Thou the witness ! O' God ! Be Thou the witnes ! O' God ! Be Thou the Witness ! ... Those who are present

here should convey these things to those who are absent Possibly those who are absent may remember and observe these things more carefully than those present God's protection and blessings descend on you !

AT MINA

"O' people ! No prophet is to come after me and no community will be raised after you So listen carefully and devote yourself in obeisance to Allah, offer prayer prayers five times daily, perform pilgrimage of your Lord's sacred Mosque that you may find place in Paradise"

AT THE POND OF GHADIR

After all I am a man and probably I will soon get the call from God which I shall welcome I am leaving with you the burden of two responsibilities One of them is the book of God which contains the rules of guidance and knowledge So hold on the Book of God and take light from it"

AT UHAD On One of his last days he visited Uhad and after praying for the martyrs of Uhad he spoke . O' people ! I am going to depart from this world before you and to be a witness about you I have no fear that after me you will assign partners to God But my fear is that you may be involved in the struggle for worldly benefits " One day he called together his select companions and addressed them as follows "I advise you to fear God and commit you to His care, instil in you His fear, for I am a clear warner. Beware, God has told me and you that the home of the next world will be assigned to those who will not aim at mischief and recalcitrance in this world and the success in the next world is for the God-fearing Best wishes to all of you and to all those who will pledge to me by accepting Islam " . . . Just five days before passing away, he taking support came to the mosque and addressed as follows
"People who had gone before you had made the tombs of Prophets and saints objects of worship You must not do it Do not make my tomb an object of worship Those who made Praphets' tombs places of wo-

ship met with terrible divine punishment I prohibit you to do it See, I have conveyed the word to you O' God, Thou art the Witness of it" To pacify the public worried about his death he took the support of Hazrat Ali and Hazrat Fazal din Abbas and came to the mosque limping and sitting on the lower step of the pulpit delivered his last address "O' people, I have learnt that you are worried about my death But has any of the Apostles remained alive for ever ? I am going to meet God and you will also meet Him "All affairs are carried on by the order of God If there is delay in any matter do not try to hasten it God will not hurry up anything because of the hurry of any one Listen, I am going ahead and you will also meet me We promise to meet at the tank of Paradise" On Monday he rallied round He brushed his teeth, peeped through the curtain, smiled at his assembled companions and after some moments repeated thrice "O' God ! The Highest Companion !" and resting his head on the lap of Hazrat Ayesha, passed on to immortal God ! . Ah ! We all belong to God, and to Him shall we return

Thoug, he was born, lived and worked in Arabia, his message was meant for the entire world and the mankind Though, physically he was no more there to live, his message and mission continued to be meant for all the ages to this day and for these to follow



"Say (o' Mohammed) He is God the one and only, God the eternal, absolute He begetteth not nor is He begotten And there is none like unto him",

(Quran CXII)

Courtesy "Mohammad The Benefactor of Humanity" by Naeem Siddiqui - English condensation Rahm Ali Hashmi
Edited by M Fareeduddin, B Sc, LL B. (Final).

to SUPPLYING COMPANY

In the Lime Light for the prompt & efficient supply of Attractive & Charming Tents, Shamiyanas, Sopha Sets, Furnitures, Crockery, and other Decoration Articles Etc

For

Marriages, Festivals and all other Occasions

FINEST QUALITY. MODERATE CHARGES

Opp G P O, Jawaherlal Nehru Road, Hyderabad-500001

Phone H O 57818 Resi 33651

And when it is said to them (certain people), "For God", their pride drives them to sin, Then Hell is a fitplace for them -and right wretched this place of rest!

(Quran, 2 206)

FEMINA

LADIES SHOPPING CENTRE

Abid Road, Hyderabad

Phone 38404

SPECIALIST IN BANARASI & ZARI WORK SARELS

DR SHAIKH MOHAMMAD IQBAL

A Scientific View : Definition and Role of Prophet.

A Prophet may be defined as a type of mystic consciousness in which unitary experience tends to overflow its boundaries and seeks opportunities of redirecting or refashioning the forces of collective life In his personality the finite centre of life sinks into his own infinite depths only to spring up again, with fresh vigour, to destroy the old, and to disclose the new directions of life This contact with the root of his own being is by no means peculiar to man Indeed the way in which the word 'wahy' (inspiration) is used in the Quran shows that the Quran regards it as a universal property of life, though its nature and character are different at different stages of the evolution of life The plant growing freely in space, the animal developing a new organ to suit a new environment and a human being receiving light from the inner depths of life, are all cases of inspiration varying in character according to the needs of the recipient, or the needs of the species to which the recipient belongs Now during the minority of mankind psychic energy develops what I call prophetic consciousness--a mode of economizing individual thought and choice by providing ready-made judgements, choices, and ways of action With the birth of reason and critical faculty, however, life, in its own interest, inhibits the formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment, is an achievement , and when once born it must be reinforced by inhibiting the growth of other modes of knowledge. There is no doubt that the ancient world produced some great systems of philosophy at a time when man was comparatively primitive and governed more or less by suggestion But we must not forget that this system-building in the ancient world was the work of abstract thought which cannot go beyond the systematization of vague religious belief and traditions, and gives us no hold on the concrete situations of life.

That religion is a deliberate enterprise to seize the ultimate principle of value and thereby to reintegrate the forces of one's own personality, is a fact which cannot be denied The whole religious literature of the world, including the records of specialists' personal experiences, though perhaps expressed in the thought forms of an out of date psychology, is a standing testimony to it These experiences are perfectly natural, like our normal experiences The evidence is that they possess a cognitive value for the recipient, and what is much more important, a capacity to centralize the forces of the ego and thereby to endow him with a new personality The view that such experiences are neurotic or mystical will not finally settle the question of their meaning or value If an outlook beyond physics is possible, we must courageously face the possibility, even though it may disturb or tend to modify our normal ways of life and thought The interests of truth require that we must abandon our present attitude It does not matter in the least if the religious attitude is originally determined by some kind of physiological disorder George Fox may be a neurotic, but who can deny his purifying power in England's religious life of his day?Mohammad, we are told, was a psychopath Well, if a psychopath has the power to give a fresh direction to the course of human history, it is a pointof the highest psychological interest to search his original experience which has turned slaves into leaders of men, and has inspired the conduct and shaped the career of whole races of mankind judging from the various types of activity that emanated from the movement initiated by the Prophet of Islam, his spiritual tension and the kind of behaviour which issued from it, cannot be regarded as a response to mere fantasy inside his brain It is impossible to understand it except as a response to an objective situation generative of new enthusiasms, new organizations, new starting-points If we look at the matter from the standpont of anthropology it appears that a psychopath is an important factor in the economy of humanity's social organisation His way is not to classify facts and discover causes he thinks in terms of life and movement with a view to create new patterns of behaviour for mankind

Courtesy "The Reconstruction of Religious Thought in Islam".
Extracted and edited (The Message)

do not indulge in wilful extravagance
For, the wilfully extravagant belong to the fraternity of satans, and Satan has always been ungrateful to his god

(Quran 17 . 26 27)

EEDIES

The Right Relaxing Companion for the Superb Quality of Tobacco

USED IN ITS

FORTY VARIETIES, IE.

Special Bakran Beedi, Bander Beedi, Kaali Beedi

With best compliments from

THE URDU MADARSA-L-ISLAMIA & THE TECHNICAL INSTITUTE
(Sangareddi, Medak)

Run Under The Auspices Of

AZEEMA HAFEZ EDUCATIONAL SOCIETY

(Technical & Non Technical)

Marching with a Matching Resolution & Resources to Make Landmarks in the Educational uplift of Religio-ethical inspiration of the rising generations.

FRRATA

It is regretted that "The Message" is dragged into the necessity of being added also with as lengthy a list of compose-errors as the following errata by the recklessness, lack of required sense of responsibility, and failure to display the matching competence and sufficient sincerity in carrying out the necessary instructions on the part of the printers concerned, despite the editors' trying their best to avoid it

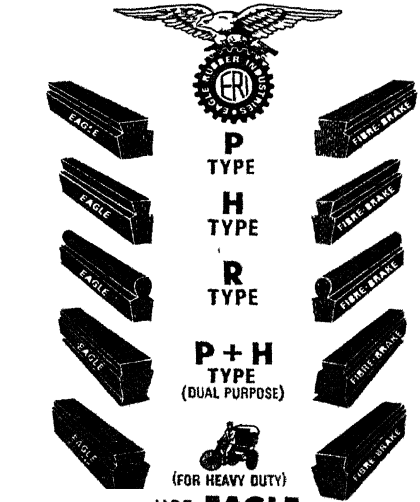
Page	*Line*	*For/after* ×	*Read*
xiv	29	iight	right
xv	34	unwarrented	unwarranted
xvi	1	peo pleintending	people intending
	8	so-calleb	so-called
	10	stiies	stirs
	12	of coarse	of course
	19	owing	owning
	26	implifications	implications
	34	structurs	structures
xvii	31	tatally	totally
xviii	11	credtt	credit
xix	15	warrented	warranted
xx	18	implifications	implications
xxi	5	alaraming	alarming
	17	tthe	the
xxii	14	aud	and
xxiii	2	und	and
	27	searehing	searching
	,,	enquiryi nto	enquiry into
	30, 31	ganglionin	ganglion in
	31	sociol	social
xxiv	17	snceeed	succeed
	19	× that	it
xxvi	20	students,	students'
xxviii	37	ladies,	ladies'
1	14	faling	falling
	17	fields	feuds
2	28	man	men
	34	state affairs	state of affairs

3	7	wordly	worldly
	29	rotton	rotten
4	29	include	included
6		Massenger	Messenger
8	22	orginally	originally
10	7	Mt Hirja	Mt Hira
11	1	ot	to
12	27	musderers	Murderers
	31	Abn Bakr	Abu Bakr
	32	prophat	prophet
13	14	Macean	Macca
14	14	a thousand strong	of thousand strong men
16	4	inflcted	inflicted
16	7	cousclous	conscious
16	17	compaign	campaign
	21	offeringgs	offerings
17	2	them	then
	12	return to	to return
	30	Hday biyah	Hudeybiah
	35	wero	were
	38	causin	cousin
18	6	surronding	surrounding
	11	compaign	campaign
	13	thousnnd	thousand
19	1	agaiu	again
	23	bafore	before
20	25	bead	dead
21	3	contries	countries
	4	con not	cannot
	13	comunity	community
22	5	Mnslim	Muslim
	22	Quaran	Quran
	26	with out	without
23	15	Chrıstiau	Christian
	19	snpremacy	supremacy
	33	idelogies	ideologies
24	3	wotkers	workers
25	13	Trnth	truth
26	4	colud	could
	11	tratsmitted	transmitted

26	31		aggressino	aggression
31	11		faught	fought
33	11		him	Him
34	18		tAllah	Allah
35	1		wordly	worldly
	2		wordly	worldly
	7		roligious	religious
36	12		spearate	separate
	18		riguteous	righteous
37	9		group religion	group or religion
	13		invtted	invited
	15		brophets	prophets
	18		guidpd	guided
	25		af	of
	31		lauguage	language
38	22		aud	and
39	2		Qnran	Quran
39	18		brrough	brought
42	4		pleasent	pleasant
	27		dedlings	dealings
43	16		surrounading	surrounding
	18		pryphets	prophets
	23		complate	complete
45	2		survile	servile
48	10		controle	control
	13		stronge	strong
51	12		Inquistions	Inquisitions
	26		indipendent	independent
52	8		thier	their
54	11		disgressod	digressed
	23		abundace	abundance
	24		subcribed	subscribed
55	10		thier	their
55	11	×	laws of	Nature
	18		Existance	Existence
	22		guidence	guidance
	33		whieh	which
	35		ment	meant
56	2		materialist	materialistic
	2		atheist	atheistic
	8		onslaugt	onslaught

	9		Muslm	Muslim
	17		thier	their
	19		civiliztion	civilization
	23	×	thei	own
	24		foundattons	foundations
57	19		prestine	pristine
58	6		unGodliness	un-Godliness
61	19		exept	except
62	17		entre	entei
	20		campanions	companions
64	14		campanions	companions
	18		thoug	though
67	9		cepacity	capacity
	29		srarting-points	starting points
	30		standpont	stand point

With best compliments from



USE **EAGLE**
FIBRE-BRAKE RUBBERS
MANUFACTURED BY **EAGLE RUBBER INDUSTRIES**
23 1 322/1, BIBI BAZAR HYDERABAD-500002
DISTRIBUTORS EXCEPT HYDERABAD **M/S NIGAM BROS**
DELHI, BOMBAY, CALCUTTA MADRAS
Price List sent by request

And (O Prophet !) We have Sent thee to mankind at large to function as a bearer of glad tidings (To those who live aright, and as warner. (to those who live wrong) But mostmen have not realised this (as yet). (Quran 34 28)

MUNSHI BHAI BEEDIES

THE BEST CHOICE OF THE MOST BEEDI SMOKERS

FOR

THE SUPERB QUALITY OF TOBACCO USED IN IT

&

THE FIRST PRIORITY OF THE ECONOMY LOVERS

Now light hath amuredly come to you from God and a Book of illumination, by which He will guide those who shall seek His pleasure to paths of peace, and will even, as He likes, bring them out of darkness into light and direct them to the straightpath (of success in life)

Phone 51722

CHARMINAR RAND LA

MFRS Phone 51722

J R INDUSTRIES

SHAHGUNJ HYD—2

A relaible name in lamp Industry

With best compliments from

The Institute of Science

10-2-9/2, Near Majeedia Girls School, A.C. Guards,
H Y D E R A B A D.

Which Stands for :

Making the Success sure by enabling the pupils to Memorise the Lessons Right in the class Itself

With its peculiar modern

HAMEEDIA SYSTEM OF EDUCATION

Published in English & Urdu Since January 1st, 1978

(Also the Teachers can get their problems and experiments flashed in it)

This year a special arrangement has been made for S S C & Intermediate students in Urdu

Mohammad Abdul Hameed,
The Principal

With best compliments from :

NEELGIRI TEA EMPORIUM

MOAZZAM JAHI MARKET, HYDERABAD

THE BIGGEST DEALERS IN

LASA & LAMS TEA

Verily the guidance of Allah is alone real guidance (The Quran)
With best compliments from

JAMIA DARUL HUDA

KARIMNAGAR (A P) INDIA

An Islamic Institute of Higher Learning with a difference

STANDS FOR

THREE DIMENSIONAL EDUCATION

(Religious Education, Modern Education)

Technical Education

(Proposed)

Managed by

THE DARULHUDA EDUCATIONAL SOCIETY (Reg)

Affiliated to

THE ALL INDIA MUSLIM EDUCATIONAL SOCIETY

YOUR ASSOCIATION & COOPERATION IS SOLICITED

"When we (God) decide to destroy a population, we (first) send a definite order to those among them who are given the good things of this life and yet (they) transgress So that the word is proved true against them Then (it is) that we destroy them utterly "

(The Quran 17 : 16)

"The greatest (Jehad) struggling for the sake of God is a word of justice said before an unjus and tyrammcus ruler"

(The Prophet)

STANDARD PUBLIC SCHOOL

Khilwat, Hyderabad

run in branches under

MUSLIM EDUCATIONAL SOCIETY

A BREAK THROUGH AND A MOVEMENT

for a System Of Education which aims at

Building up A Progressive Vision & A Gentle Attitude

by a Harmonious Combination of and a

Brilliant Balance between

THE MATTER & THE SPIRIT

[మహాప్రవక్తముహమ్మద్ (స అ. సం)]

సందేశం

ఉస్మానియా యూనివర్సిటీ

హైదరాబాద్, ఆంధ్రప్రదేశ్, విద్యార్థుల ఆధ్వర్యాన జరుపబడిన

సీరతున్ నబీ సమావేశం, 1977

యొక్క

సావినిర్

దివ్య ఖుర్ఆన్

సూరతుల్ ఫాతిహా

(మొదటి అధ్యాయం)

★ సమస్త స్తోత్రములు, సర్వలోకములకు పోషకుడును,

★ అమిత దయాళువాడును, ప్రేమమయుడును,

★ తీర్పుదినమునకు సర్వాధికారియునగు దేవునికై యున్నవి.

★ ఓ దేవా ! విన్నేమేము పూజించుచున్నాము నీ సహాయమే వేడుచున్నాము.

★ మాకు సన్మార్గము చూపుము

★ నీవు అనుగ్రహించినవారును

★ నీ కోపమునకు పాత్రులు కాని వారును, దుర్మార్గులు కానివారును పోవు మార్గము చూపుము.

తెలుగు అనువాదకులు

మౌల్వీ అబ్దుల్ గఫూర్

కరుణామయుడు కృపాకరుడు అయిన అల్లాహ్ పేరుతో

పరిచయం

మానవాళి యొక్క మార్గదర్శకత్వం కొరకు అసంఖ్యాక ప్రవక్తల్ని పంపి తన కరుణాను గ్రహాలను వర్షింపచేసిన అల్లాహ్‌కే సకల ప్రోత్సాహములు ఆయన పరిపూర్ణ వ్యక్తిత్వాన్ని అంతిమ రూపంలో మానవ జాతికి అందజెయ్యడానికి అవిర్భవించి, ఆ సత్సందేశాని కనుగుణంగా ఒక సత్సమాజాన్ని నెల కొల్పడంలో అనేక ఇక్కట్లకు లోనయి కడకు ఆదర్శ ప్రాయులయిన వ్యక్తుల్ని వారి ద్వారా పవిత్రమయిన ఒక సమాజాన్ని స్థాపించిన మానవ మహోపకారి ముహమ్మద్ (సఅసం) మానవాళికి అందజేసిన ''సందేశం'' ఏమిటో ఆయన జీవిత వివరణలేమిటో తెలుసుకోడానికి ఎందరో ముందుకు వచ్చారు ఆయన కాలంలోను, ఈ కాలంలోనూ అయన్ని, ఆయన సహచరుల్నీ, వారి నడవడికను పరీక్షించి, పరిశోధించి, అధ్యయనం, అనుశీలనం చేసినవారు ఆయన సందేశానికీ, ఆయన కనబరచిన శక్తి యుక్తులకు, ఓర్పు నిలకగలకు తలవంచకుండా ఉండలేక పోయ్యారు

ఈ మట్టిబంతిపై మనుగడ సాగించే చిన్నారి జీవిమనషికీ ఈ రంగ రంగుల సోయగాలోలికే లోకానికీ గల సంబంధం ఏమిటి ? మనిషి జీవితానికి ఉద్దేశ్యం, లక్ష్యం, మార్గం ఏది ? ప్రపంచంలోని మహోన్నత కార్యరంగంలో అతని నిజస్థానం ఏది ? ఇవీ ఇలాంటి అనెక ప్రశ్నల సమాధానం — ''యదార్థాన్ని'' బయలుపరిచే సమాధానం — దొరకినిదే మనిషి జీవితానికి సార్థకత సాఫల్యం ప్రాప్తంకావు, మనిషికి బుద్ధిజ్ఞానాలు కలిగినప్పటినుంచి ఈ మౌలిక సమస్యలను గురించి ఆలోచిస్తూవచ్చాడు అనెడంలో అతిశయం లేదు. అయితే నాడూ నేడూ మనిషి మేధ, బుద్ధి ఎంత ఎదిగినా వీటినరయిన సమాధానాలు గ్రహించలేకపోయ్యాడు. కేవలం సంధానిక విషయాల ఆధారంగా కొన్ని సిద్ధాంతాలయితే చెయ్యగలిగాడే కాని ''సత్యం'' ఏమిటో తెలుసుకో లేక పోయ్యాడు.

మనిషి, మేధకందని ఈ ప్రశ్నల సమాధానం ఇవ్వడానికే ఈ జగత్తుకు కొత్త సందేశహరుల్ని ప్రభవింప జేశాడు వారు ప్రతి దేశంలో, ప్రతి యుగంలో ప్రతి ఖాతిలో అవిర్భవించారు అలాంటి దైవసందేశ హరుల్లో కిట్టకడపటివాడే మహాప్రవక్త ముహమ్మద్ (సల్లల్లాహు అలైహి వసల్లం.)

ఆయన మానవ జాతికి చేసిన మహోపకారం ప్రపంచ సాంస్కృతిక ఇతిహాసం తెలిసిన వారి దృష్టికి దూరంగా లేదు ఆయన అందజేసిన సందేశాన్ని, తన ఆదర్శ జీవితం ద్వారా ఆసందేశాన్ని క్రియారూపంలో ఆచరించిచూపినతీరును అందరికీ తెలుపడమే ఉస్మానియా యూనివర్సిటి విద్యార్థీ విద్యార్థినుల కృషితో ఏటేటా జరుపబడే సీరతున్నబీ సమావేశాల ఉద్దేశ్యం ఈ సమావేశాలను కేవలం ప్రేమ, భక్తిభావాలను సంతృప్తపరచడానికే కాక సైద్ధాంతిక అధ్యయనం శాస్త్రీయ అనుశీలనం జరుపడానికి ఉపయోగించాలని తొలిరోజు నుంచే ప్రయత్నం జరుగుతూ వచ్చింది. విద్వాంసులు, ఆలోచనాపరులు, శాస్త్రజ్ఞులు, పరిశోధకులు నిత్యం విజ్ఞానసముపార్జన, శిక్షణల్లో నిమగ్నులయిఉండే యునివర్సిటీ క్యాంపస్‌కు ఒక మహోన్నత సంస్కరణోద్యమాన్ని — ఇస్లాంను — పరిచయం చెయ్యడానికి అదినుండే ఈ సమావేశాల తీరు తెన్నులను రూపురేఖలను మలచే కృషి జరిగింది.

1975-76 విద్యార్థులు ఈ కార్యాన్ని విస్తృత పరచడానికి ఒక సావనీర్ ప్రచురించాలని నిర్ణయించుకున్నారు. ఆ నిర్ణయానికి స్వరూపమే ఈ "సందేశం" చదువరుల సలహాలు అభిప్రాయాలు వీటిని ముందు లిర్చి దిద్దడంలో ప్రముఖ పాత్రి వహిస్తూఉంటాయని ఆశిస్తున్నాము.

"సందేశం" తెలుగు విభాగం యొక్క అమూల్యమయిన వ్యాసాల సేకరణ సంకలనాలలో మాకు తోడ్పడిన శ్రీ సీన్ మీడ్ మిలిక్ (తెలుగు ఇస్లామిక్ పబ్లికేషన్స్ కార్యదర్శి)కి ఎంతో ఋణపడి ఉన్నాము అలాగే శ్రీ ఎమ్ అజీజుద్దీన్ (M.Sc.)కి కూడా కృతజ్ఞులము.

— ఎం. ఏ. ముక్తార్
M.Sc (Chemistry)
Telugu Editor:

పరలోకం సంభవం కాదా ?

దివ్యఖుర్‌ఆన్ — 78వ అధ్యాయం

అన్ - నబా

కరుణామయుడు, కనికరించువాడు అయిన అల్లాహ్ పేరితో

ఏ విషయాన్ని గురించి వీరు ప్రశ్నిస్తున్నారు ? ఆ మహా వార్తను గురించి చెప్పా ? దాన్ని గురించి వారిలో భిన్నాభిప్రాయాలు ఉన్నాయి. కాదు (వారు అనుకునేది) ఎంతమాత్రం కాదు త్వరలోనే వారికి తెలిసిపోతుంది. అవును (వారి అభిప్రాయాలు) ఎంత మాత్రం నిజం కాదు, (అదేమిటో) త్వరలోనే వారికి తెలిసిపోతుంది

మేము భూమిని పాన్పుగా చేసిన విషయం, పర్వతాలను దానిలో మేకులుగా పాతిన విషయం వాస్తవం కాదా ? ఇంకా, మేము మిమ్మల్ని (స్త్రీ, పురుషుల) జంటలుగా సృష్టించాము నిద్ర ద్వారా మీకు సుఖాన్ని కలుగజేశాము. రేయిని తెరగా, పగలును ఉపాధిసమయంగా చేశాము మీపై ఏ దృఢమైన సప్తాకాశాలను నిర్మించాము. దేదీప్యమానంగా వెలిగే వెచ్చని దీపాన్ని సృష్టించాము. మేఘాలనుండి ధారాపాతంగా వర్షాన్ని కురిపించాము తద్వారా ధాన్యం, కూరగాయలు పండుతాయి, దట్టమైన తోటలు పెరుగుతాయి

నిస్సందేహంగా నిర్ణయదినం ఒక నిర్ణీత సమయం. ఏ రోజున శంఖం ఊదబడుతుందో, ఆ రోజున మీరంతా గుంపులు గుంపులుగా చేరి వస్తారు. ఆకాశం తెరువబడుతుంది అది అంతా ద్వారాలకు ద్వారాలుగా మారిపోతుంది. పర్వతాలు నడిపింపబడుతాయి; ఎండమావులుగా మారిపోతాయి.

వాస్తవంగా నరకం ఒక మాటు ధిక్కారులకు అది నివాసస్థలం. యుగాల తరబడి వారు అక్కడే పడిఉంటారు అందులో చల్లదనాన్ని, పానీయాన్ని వారు రుచి చూడలేరు—కాగే వీరు, గాయాల కడుగు తప్ప. అది (వారి కర్మలకు) పరిపూర్ణ ప్రతిఫలం. లెక్క ఆడగబడుతుందని వారు ఆశించలేదు. మా వాక్యాలను వారు

అసత్యాలుగా చిత్రించి పూర్తిగా తిరస్కరించారు. కాని అసలు పరిస్థితి ఏమిటంటే, ప్రతివిషయాన్ని పొల్లు పోకుండా చేము గ్రంథస్థం చేసి భద్రపరిచాము ఇక (మీరు కూడబెట్టిన దాని ఫలితాన్ని) చవిచూడండి చేము ఓ బాధను వినా దేన్నీ అధికం చెయ్యం

నిశ్చయంగా ముత్తఫీల కొరకు ఒక సఫలస్థానం ఉంది, (ఇంకా) ఉద్యాన వనాలు, ద్రాక్షతోటలు, సమవయస్కులైన సుకన్యలు, పొంగిపొరలే చిందుపాత్ర (కూడ) ఏ విధమైన వ్యర్థప్రసంగాలను, అసత్యాలను వారు అక్కడ వినరు. నీ ప్రభువు తరపు నుండి ప్రతిఫలం, బాలినంత బహుమానం, ఆయన భూమ్యాకాశాలకు, ఆ రెంటిమధ్య ఉన్న ప్రతి వస్తువుకూ యజమాని, అత్యంత కరుణామయుడు, ఆ ప్రభువు సమ్ముఖంలో మాట్లాడే ధైర్యం ఎవరికీ లేదు

ఆత్మ మరియు దూతలు బారులు తీరి నిలుచున్న రోజున, కరుణామయుడు అనుమతించినవారు తప్ప మరెవ్వరూ మాట్లాడలేరు అదీ సవ్యమైన మాట ఎలిచే వారు మాత్రమే ! ఆ రోజు రావటం తథ్యం. ఇక ఎవరైనా సరే యథేచ్ఛగా తమ ప్రభువు వైపుకు మరలే మార్గాన్ని అవలంభించ వచ్చు.

సమీపంలో ఉన్న శిక్షను గురించి మేము మిమ్మల్ని హెచ్చరించాము ఆ రోజున మనిషి చేతులారా చేసి పంపినదంతా ప్రత్యక్షంగా చూస్తాడు "అయ్యో! నేను మట్టినైనా ఎంత బాగుండేది" అని రోదిస్తాడు అవిశ్వాసి

(మౌలానా సయ్యద్ అబుల్ ఆలా మౌదూది)

సద్వచనం

కలిమా అర్థము ఏమంటే "అల్లాహ్ తప్ప వేరే దేవుడు లేడు. హజరత్ మహమ్మద్ అల్లాహ్ ప్రేషిత" కలిమాలో ''ఇలాహ'' అను పదమునకు ''దేవుడు" అని అర్థం దైవమంటే - ప్రభువు, సర్వాధికారి సృష్టికర్త, పోషకుడు, ప్రార్థనలను విని వానిని నెరవేర్చేవాడు, పూజలకు అర్హుడైనవాడు అని భావం కదా ! కావున మీరు పలుకు "లాఇలాహా - ఇల్లల్లాహు"కు అర్థం ఏమంటే ,-

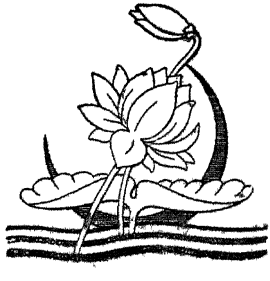
(1) ఈ ప్రపంచము దేవుడు లేకుండ సృష్టింపబడలేదు, అయితే ఈ ప్రపంచమునకు అనేక దేవుళ్ళుకూడాలేరు, వాస్తవానికి ఈ ప్రపంచమునకు దేవుడున్నాడనియు ఆయన ఒక్కడే అనియు ఆయన తప్ప ఇతరులకు దైవత్వం లేదని నీరు ప్రమాణం చేయుచున్నారు

(2) దేవుడు మీకూ సర్వ ప్రపంచమునకు ప్రభువు. మీరు, మీ ప్రతి వస్తువు, ప్రపంచములోని ప్రతి వస్తువు ఆయనవే ఆయనే సృష్టి కర్త, ఆయనే పోషకుడు, జనన మరణములు ఆయన వలననే కలుగుచున్నవి కష్టసుఖములను ఆయనే కల్పించుచున్నాడు ఎవరికి ఏదిలభించినా వాస్తవముగ యిచ్చువాడు ఆయనియె ఎవరినుండి ఏమైనపోవుచున్నచో, వాస్తవముగ తీసికొనుచున్నవాడు ఆయనయే భయపడవలసినచో ఆయనకే భయపడాలి అడుగవలసినచో ఆయననె అడుగాలి. తల వంచవలసినచో ఆయన ఎదుటనే, పూజించి సేవించవలసినది ఆయననే ఆయనకు తప్ప మనము ఎవరికి సేవకులము కాము ఎవరిని పూజింపకూడదు. ఆయన తప్ప మనకు ఎవ్వరు ప్రభువు, సర్వాధికారి లేదు. ఆయన తెలిపిన మార్గాన్ని అనుసరించుటయే మన విధి."

"లా ఇలాహ-ఇల్లల్లాహు" తరువాత మీరు "ముహమ్మదు రసూలుల్లాహి" అని పలుకుచున్నారు దీని అర్థమేమనగా - హజరత్ ముహమ్మద్ (స అ స) ప్రేషిత అనియు వారి ద్వారా దేవుడు తన ధర్మశాస్త్రమును మీ వద్ద పంపియున్నాడని మీరు అంగీకరించుచున్నారు. దేవుడు ప్రభువు, పరిపాలకుడు అని ఒప్పుకోవిన

తరువాత, ఎవరి అడ్డలు పనము పాలించకపోయిన ఆయన ఆగ్రహానికి గురికాము, ఏ ధర్మశాస్త్రమును పనుసరింపుటలో పూర్ణ రక్షణ ఉంది, దానికి విరుద్ధముగా నడుచుట ఎలను మునిం శిక్షం ఒదుతారన్న విషయమును తెలుసుకొని వాటిని శాస్త్రీత పుస్తకాలు ఉన్నది. ఈ విషయములు తెలుసుటకై హజరత్ ముహమ్మద్‌ను దేవుడు తన ఆరాధకులుగా నియమించాడు. అయన ద్వారా తన గ్రంథము (ఖుర్‌ఆన్)ను మనుషుల వద్దకు పంపాడు హజరత్ ముహమ్మద్ (స. అ స) దేవుని ఆజ్ఞ ప్రకారం జీవితం గడిపే రీతి ఏదో చూపిరి, మీరు "ముహమ్మదుర్ రసూలుల్లాహి" అని పలికినప్పుడు ముహమ్మద్ (స అ స) తెచ్చిన ధర్మశాస్త్రమును, దారి నడిచి చూపిన మార్గమును అనుసరింతురని, ఏ ఇతరవాటిని అనుసరింపరనియు ప్రమాణం చేసినట్లాయెను ఇట్లు బల్కిన పిదప ప్రవక్త తెచ్చిన ధర్మశాస్త్రమును విడిచి ప్రపంచములోని శాస్త్రములను ఒప్పుకొనినచో అంతకంటే అత్యవాది మరియు నమ్మకద్రోహి ఎవరును ఉండరు ఎందుకనగా హజరత్ ముహమ్మద్ (స అ స) తెచ్చిన ధర్మశాస్త్రము సత్యమైనదని దానినే అనుసరింతురని ప్రమాణంచేసి మీరు ఇస్లాంలో చేరియున్నారు ఈ ప్రమాణం వలననే మీరు ముస్లింల సోదరులైతిరి వీనివలననే మీ తండ్రి ఆస్తికి వారసులైతిరి వీని మూలముననే ముస్లిం స్త్రీతో మీ వివాహమాయెను వీని మూలముననే మీ సంతానం ధర్మ సంతానం అయింది వీనివలననే ముస్లింలందరు మీకు తోడ్పడువారై జకతు నొసంగువారై మీ ధన మాన ప్రాణ గౌరవము రక్షణ భారం వహించారు. ఈ విషయములు పొంది మీరు ప్రమాణమును భంగపరిచిన ఎడల ఇంతకంటే విశ్వాస ఘాతుకం ప్రపంచంలో వేరొకటి కలదా?

(కలిమ-యె-తయ్యిదా అర్దము మౌలానా సయ్యిద్ అబుల్ ఆలా మౌదుది)



దేవుడు ఒక్కడే!

మహోన్నతమయిన ఈ విశ్వం మీ కనుల ముందు సువిశాలంగా కళ కళ లాడుతోంది నభాంతరాలలో భ్రమరిస్తూ కనిపిస్తున్న కోట్ల నక్షత్రాలు, మీరు నివసిస్తున్న ఈ పృథ్వీ, రాత్రిళ్లో ప్రకాశిస్తూ సంచరించే చంద్రుడు, దినమూ ప్రజ్వలిస్తూ ఉదయిస్తున్న సూర్యుడు, గురుడు, శుక్రుడు, శని, బుధుడు, ఇంకా బంతుల్లా తిరుగుతున్న అగణ్యమయిన ఈ గ్రహాలు — వీటన్నింటి భ్రమణాల్లో ఎలాంటి సుస్థిరమయిన క్రమబద్ధత ఉందో గమనించండి, నిర్దిష్ట సమయాని కన్నా ముందు ఏనాడయినా రాత్రి అవడం చూచారా మీరు? కాలాన్ని మించి ఎప్పుడయినా జరిగిందా సూర్యోదయం? ఎప్పుడయినా భూమితో చంద్రుడు ఘర్షించుకోవడం తటస్థించిందా? దాని మార్గాన్ని వీనాడయినా అధిగమించినట్లు గమనించారా సూర్యుణ్ణి? ఏ ఇతర గ్రహమయినా దాని నియమిత భ్రమణ మార్గాన్ని ఏమాత్రమయినా తప్పినట్లు కన్నారా? విన్నారా? మన భూమికన్నా కోటాను కోట్ల రెట్లు పెద్దవై నవీ, సూర్యునికంటె వేల రెట్లు ఘనమయినవీ గ్రహాలు గల ఈ నక్షత్ర సమూహం గడియారపు యంత్రంలా బలిష్ఠమయిన ఒక నియమావళిలో బంధింపబడి ఉంది వాటి వాటి నిర్దిష్ట వేగంతో నిర్దిష్ట పరిధిలో అవన్నీ సంచరిస్తూ ఉన్నాయి ఏ ఒక్క దానివేగంలోనూ రవ్వంత వ్యత్యాసం రాజాలదు మరి ఏదీ దాని మార్గాన్ని ఇంచుకంతయినా తప్పిపోజాలదు. వీటి మధ్య ఏర్పరచబడ్డ పరస్పరాను బంధాల్లో ఒక క్షణ కాలానికి ఇసుమంత వ్యత్యాసం ఏర్పడినా ఈ విశ్వవ్యవస్థ తారుమారయిపోతుంది. రైళ్ళు ఘర్షించుకున్నట్లే గ్రహాలు పరస్పరం ఘర్షించుకుంటాయి.

ఇవన్నీ ఆకాశపు విషయాలు, ఇక మన ధరణిపై, మన స్వవిషయాలపై కాస్త దృష్టి సారించి చూడండి మట్టి బంతిపై కనుల పండువుగా ఉన్న ఈ జీవనలీల అంతా కొన్ని నిబంధనలకు లోబడి వుంది భూమ్యాకర్షణ సర్వ పదార్థాల్ని దాని కైవసం చేసుకుని ఉంది ఒక్క క్షణ కాలానికి అది తన పట్టు విడిస్తే, అంతే, ఈ కార్యరంగమంతా చిన్నాభిన్న మయిపోతుంది ఇందులో నియమింపబడ్డ నిర్వాహక

వర్గమంతా ఒక నియమావళికి కట్టుబడి వుంది ఈ నియమావళిలో ఎన్నటికీ మార్పు జరగదు గాలి దాని విద్యుక్త ధర్మాన్ని పాటిస్తుంది నీరూ దాని నియమావళిని జవదాటదు వెలుతురుకై నియమించబడిన ఆచరణా రీతిని అది నిర్వర్తిస్తుంది శిలాస్థాలకు వాటి నిబంధనలు వేరే ఉన్నాయి మన్ను, రాళ్ళు, లోహాలు, పృక్షాలు, పశువులు, మిన్ను, ఆకాశం, ఒకదానికొకటి, దేనికీ అవధులు దాటే అధికారం లేదు, వాటి సహజ గుణ విశేషాలను మార్చుకునేందుకు, విధించబడిన ధర్మాన్ని కాదనడానికి దేనికీ శక్యము కాదు

వాటి పరిమితుల్లో వాటివాటి నియమాలను పాటిస్తూ పరస్పర సహకారంతో మసులుకుంటాయి ఈ కర్మాగారపు యంత్రాలన్నీ ప్రపంచంలో జరిగేదంతా శ్రీ సమస్త యంత్రాగం సర్వశక్తులూ కలిసి పరస్పర సహకారంతో పని చేయడం మూలానే జరుగుతోంది. మీరు భూమిలో నాటే ఒక విత్తనాన్ని ఉదాహరణకు తీసుకోండి భూమ్యాకాశాల సర్వశక్తులు కలిసి దాని పోషణలో భాగం పంచుకోకపోతే అది పెద్ద వృక్షంగా తయారవ జాలదు భూమి దాని గుప్త ఓధుల్లో నుంచి దానికి ఆహారం సరఫరా చేస్తుంది సూర్యుని ద్వారా దాని అవసరానికి తగినట్టు ఉష్ణం లభిస్తుంది నీటిని కోరినప్పుడెల్లా నీరు అందజేస్తుంది గాలిని అర్థించిన వాటిని గాలి ఇస్తుంది రాత్రుల్లో శీతలం మంచూ లభిస్తాయి. పగటి వేళల్లో ఉష్ణం, సూర్యరశ్మి చేత గట్టితనం చేకూరుతాయి. ఇలా నెలలూ సంవత్సరాల తరబడి నకరికుంగా లభ్యమయిస్తాయి, పోషిస్తాయి ఇవన్నీ అప్పటికిగాని అది వృక్షంగా మారదు, ఫలపుష్పాదులు కాయవు, మీరు ఆధారపడి జీవిస్తున్న ఈ పంటలన్నీ అగణ్యమయిన వివిధ శక్తులు ఉక్కుమ్మడిగా పని చేయడంవల్లనే పండుతున్నాయి అంతేకాదు భూమ్యాకాశాల శక్తులన్నీ కలిసి ఏకగ్రీవంగా మీ పాలనా పోషణలో నిమగ్నమయి ఉండబట్టవల్లనే మీరు జీవిస్తున్నారు. కేవలం ఒక్క గాలి మాత్రమే ఈ ''ఏకగ్రీవ వ్యవహారం''లో నుంచి తప్పుకుందంటే. మీ అంతం సంభవిస్తుంది గాలి ఉష్ణాలతో నీరు సరసం మొదలు పోతే ఒక్క పర్షపుబిందువూ మీపై పడజాలదు. మన్ను నీటితో ఏకీభవించడం మానివేస్తే మీతోటలు వాడి పోతాయి, మీ పంటలు మాడి పోతయి, మీఇండ్లు కట్టడమూ సాధ్యపడదు. అగ్నిపుల్ల రాజేయడంతో అగ్ని ఉత్పన్నం కావంటే మీ వంటిండ్లు చలిబడతాయి. ఇనుము అగ్నితో సంబంధాలు తెంపుకుంటే, రైళ్ళు మోటార్లు ఆలా ఉంచి ఒక గొడుగు సహితం తయారు చేయలేరు మీరు. మహోన్నతమయిన ఈ రాజ్యంలోని శక్తులన్నీ సంపూర్ణ సహకారంతో కట్టుదిట్టంగా

ఆ ఆవిధులు నెరవేర్చుతున్నాయి. ఇంకా, ఒక శాఖలోని కార్యనిర్వాహకశక్తి దాని విధిని తప్పడమో లేక ఇతర శాఖల కార్యనిర్వాహకశక్తులకు నియమాను సారంగా అంద జేయవలసిన సహకారాన్ని నిరాకరించడమో జరగడానికి తావులేదు, కనుకనే మనం జీవించే ఈ ప్రపంచం సుస్థిరంగా మనగలుగు తోంది.

తౌహీద్ ఒక విప్లవాత్మకమయిన దృక్పథం ఇది ఇస్లాం శిక్షణలసారాన్ని వ్యక్తపరుస్తుంది దీనివల్ల, విశ్వానికి పరమ పరిపుషు ఒక్కడే, ఆయన సర్వ శక్తిమాన్యుడు' మానవులకూ విశ్వానికీ పరిపోషకుడు అనే భావాలు ద్యోతకమవుతాయి

జగత్తులోని అనన్య సామాన్యమైన అనంత సృష్టిక్రియను, దాని లక్ష్య పరిపూర్ణతను, దానిలో సచేతనంగా పనిచేసే మంచి, చెడుల సంబంధత్వాన్ని, నైతికంగా ప్రయోజనకరమైన దాన్ని భద్రపరచడంలోనూ, సామాజికంగా హానికరమయిన దాన్ని వినాశపరచడంలోనూ, అది కనబరిచే విచక్షణాతత్వాన్ని, చూచిన వ్యక్తి తీనం తటివెనుక ఒక మహా త్తర సర్వ వ్యాప్తమయిన మేధ పనిచేస్తోందనీ, దాని నిరంతర సృజన క్రియకు. ఈ సృష్టిలోని కార్యకలాపాలన్నీ బాహ్యరూపాలే అవి నిర్జీవానికి రాకుండా ఎలావుంటాడు ? అనంత దిగంతరాలలో విస్తరించి భ్రమరిస్తున్న నక్షత్రాలు అందచందాలతో మనస్సుల్ని దోచుకునే ఈ విశాలసృష్టి, ఒక క్రమంలో పెరుగుతూ, తరుగుతూ తిరిగే నెలరాజు, ఋతువుల్లో రెయింబగళ్ళలో కానవచ్చే అత్యద్భుతమైన సమరసం, ఎరతెగక కురుస్తూ పరిగెడుతూ అందే జలధార, రకరకాల సౌరభాంతో కనులవిందువయిన రంగులతో అలరించే పూతోరణాలు, పాదాలక్రింద నిత్యమయి అంతులేని ఐశ్వర్యాలనిచ్చే ఖనిజనిధులు—ఇవన్నీ చాలా సత్యం ఒక్కటే, దేవుడు ఒకడున్నాడు, సృష్టికర్త, స్వామి, పాలకుడు ఆయనే ! మహోన్నతమయిన పథకాన్ని మనం విశ్వ కార్యకలాపాలలో చూస్తూ ఉంటాము, ఇదంతా ఒక నిర్మాత లేనిదే ఉనికిలోకి వస్తుందా ? టీవి నిర్వహణలో కొట్టవచ్చినట్లు కానవచ్చే సౌగను, సామరస్యం, సువ్యవస్థ ఒక కర్త లేనిదే సాధ్యపడుతాయా ? అపురూపమయిన రూప కల్పన మనం సృష్టిలో వీక్షిస్తూ వుంటాము—ఒక శిల్పి లేనిదే ఇదంతా రూపుదాల్చుతుందా ? ఈ ప్రపంచంలో మానవుని ఉనికికి ఒక గొప్ప ఉద్దేశ్యం ఉన్నట్లు మనకు స్ఫురిస్తుంది. జగత్తు అత్యంత మనోజ్ఞంగా రచించబడిన ఓ నవలగా మనకు తోస్తుంది. దీనికి రచయిత అంటూ ఒకడు లేడా ? ఎంత నిజం—

"మానవుల్లారా ! మీ ప్రభువును ఆరాధించండి — ఆయన మిమ్మల్నీ మీకంటె ముందుండినవారినీ సృష్టించాడు — అప్పుడే మీరు నష్టాన్నుండి సురక్షితంకాగలరు ఆయనే భూమిని మీ నివాసస్థలంగా, నీలాంబరాన్ని కప్పుగా నిర్మించాడు పై నుండి నీటిని కురిపించాడు, దానిద్వారా మీకు ఆహారంగా ఫలాదులను పండించాడు. అలాంటప్పుడు మీరు, తెలిసీ, అల్లాహ్‌కు ప్రత్యర్థులను సృష్టించకండి "

(దివ్య కుర్ ఆన్ 2 21-22)

ఈ మౌలిక విశ్వాసాన్నే విశ్వసించి అనుసరించాలని మహాప్రవక్త ముహమ్మద్ (సఅసం) మానవాళికి ప్రబోధించారు

ఇదొక సంభావిక విషయంకాదు ఇదే వాస్తవం దేవుని ప్రభుత్వంతో స్వయంగా ఆ ఏకైక దేవుని ఆధిపత్యం తప్ప మిరెవ్వరి ఆధిపత్యమయినా ఆచరణలో ఉండటానికి కారణమే కానరాకపోవటం లేదు ఆయన సృష్టి రచనాశక్తి పిల్ల ఉనికిలోకి వచ్చిన వాటికి, నిరపేక్ష పోషణయిన స్వామి కరుణా కటాక్షాలకు దూరులయిన వాటికీ, తమ స్వీయశక్తి సామర్థ్యాలపై ఒక క్షణమయినా మనజాలనివాటికీ, ఆయన ఆధిపత్యంలో భాగస్వాములయ్యే యోగ్యత ఎలా ఏర్పడుతుంది ? సేవకుడు తన యజమాని స్వామ్యంలో పాల్గొనడం ఎక్కడయినా చూశారా ? యజమాని తన సేవకుణ్ణి తోటిభాగస్వామిగా చేసుకొనడం మీ బుద్ధికందే విషయమేనా ? అంతెందుకూ, మీ నౌకర్లలో ఎవరికయినా తమ ఆస్తిలోనూ, తమ అధికారాల్లోనూ భాగం పంచియిస్తారా మీరు ? ఈ విషయాన్ని సావధానంగా యోచిస్తే, దేవుని ఈ రాజ్యంతో ఆయన దూరులయిన వారికి ఎవరికీ తమ స్వతంత్రాధికారాలు చలాయించే హక్కు లేదని మీ అంతర్యమే సాక్ష్యమిస్తుంది. ఇలా జరగడం కేవలం యదార్థానికి భిన్నమయిన విషయమేకాదు, బుద్ధి, ప్రకృతి సిద్ధాంతాలకే విరుద్ధమయినది , అంతేకాదు, అన్యాయమూ అనమంజసమూకూడా.

మన జీవితాలమంచి శాంతి సుఖాలు దూరమయ్యా యెందుకూ ?
ఆమదివం ఒక ప్రమాదం మనల్ని పీడించడానికి కారణ మేమిటి ? జీవన
చెదిపోయిందే ! జాతుల, దేశాల పరస్పరం ఘర్షించు

కుంటున్నాయి. దేశ దేశాలమధ్య ద్వేషాలు ప్రబలిపోతున్నాయి మనిషే మనిషిని ఓక్కుతింటున్నాడు లక్షలాది మానవులు యుద్ధాలకు ఆహుతి అవు తున్నారు కోటానుకోట్ల విలువజేసే వ్యాపారాలు నాశనమవుతున్నాయి. గ్రామాలు, పట్టణాలు నెల మట్ట మవుతున్నాయి బలవంతులు బలహీనుల్ని మింగేస్తున్నారు ధనవంతులు నిరుపేదల్ని దోచుకుంటున్నారు ప్రభుత్వాల్లో దౌరన్యం, న్యాయస్థానాల్లో అన్యాయం. ధనంలో మదం, అధికారంలో అహంకారం, స్నేహంలో ద్రోహం, విశ్వాసంలో ఘాతుకం ఎచ్చి తిష్ట వెసుకున్నాయి. నడవడికల్లో నిజాయితీ నశించింది, మనిషి తోటిమనిషిని నమ్మశక్యం లేని పరిస్థితు లేర్పడ్డాయి మతం పేరుతో మత విచ్ఛేదని కార్యాలు సాగుతున్నాయి ఆది మానవుడయిన ఆదం సంతతి అగణ్యమయిన వర్గాలుగా, విభాగాలుగా చీల్పడింది అంతేకాక ఒక వర్గంవారు వంచనతోను, విశ్వాస ఘాతుకం ద్వారాను, ఇంకా వీలయినన్ని విధాల మరొక వర్గంవారికి హానిచేయడం పుణ్య కార్యంలా భావిస్తున్నారు ఈ కీడు లన్నిటికీ కారణమేమిటి ? సృష్టి సర్వంలో ఎటు చూచిన అంతా శాంతిమయంగా గోచరిస్తుందే, నక్షత్రాల్లో వాయువుల్లో, నీటిలో, చెట్లు చెమల్లో, పశుపక్షుల్లో అంతా ప్రశాంతంగా ఉన్నదే ! సృష్టి కార్యకలాపాలన్నీ సక్రమంగా, శాంతి యుతంగా సాగు తున్నాయే, ఏ ఒక్కచోటకూడా విచ్ఛిన్నమో, దుర్వ్యవస్థ చివ్వాల్లో కానరావటం లేదే ! అయితే ఈ ఒక్క మానవుని జీవితమే ఈ మహా ప్రసాదాన్ని — శాంతిని — ఎలాకోల్పోయింది ?

ఇదొక గొప్ప సమస్య దీన్ని పరిష్కరించడానికి జనులు ఎంతో శ్రమా ఆందోళన పడుతున్నారు దీని పరిష్కార మార్గం సూచించాలన్నదే నాఉద్దేశ్యం. ఈ మార్గంపట్ల నాకు పూర్తిగా తృప్తిఉంది. సంగ్రహంగా చెప్పాలంటే ఈ సమస్యకు సమాధానమొక్కటే — మానవుడు తన జీవితాన్ని యదార్థానికి విరుద్ధంగా నిర్మించుకొని కష్టనష్టాల పాలయిన కారణాన దాన్ని యదార్థసూత్రంగా మార్చుకుంటే శాంతి సుఖాలను పొందవచ్చు పడుగెత్తే రైలు బండిలో తూర్పోని. దాని వాకిలివి మీ ఇంటిగడపగా భావించి దాన్ని తెరచి, సాధారణంగా ఇంటిగడపలో నుంచి బయటికి అడుగు పెట్టినట్లు బయటికి వేంచేశారంటే మీరు భ్రమపడినంత మాత్రాన రైలుబండి వాకిలి మీ యింటి గడపఅవుతుందా మీరు పడిపోయే మైదానం మీ ఇంటి ప్రాంగణంగా

మారుతుందా ? మీ స్థానాన మీరు ఏమో ఊహించుకున్నంత మాత్రాన యదార్థం ఇంచుకయినా మారదు. అతివేగంగా పరిగెత్తే రైలునుండి మీరు బయటికి దూకి నపుడు ఏ పర్యవసానం జరగాలో అది జరిగితీరుతుంది కాలువిరిగి బుర్రపగిలి నవ్వటికీ మీరు ఊహించుకున్నది తప్పని మీరు ఓప్పుకోకపోయినా సరే ; అచ్చం ఇలాగే, ఈ ప్రపంచానికి దేవుడంటూ ఒకడు లేడనీ మీరె స్వయంసిద్ధ దేవుళ్ళయి కూర్చునంత మాత్రాన లేదా దైవాన్ని కాదని మరెవరి ఆధిపత్యమో స్వీకరించినంతలో యదార్థం మారబోవడం లేదు ''దేవుడు'' తన దైవత్వం లోలోపలి భాగాలు లాగా మీరు నివసించే మహోన్నత భువిని ఈ విశ్వ ప్రభుత్వం ఎన్నికారాలు కేవలం ఆయనకే హస్తగతమయి ఉంటాయి ఇంతకు తమ భిన్న అభిప్రాయాల కారణంగా మీరు అనుసరించే జీవిత విధానం మూలాన మహా చెడ్డ ఎక్కువనాసం అయి భవించడానికి సిద్ధమయి ఉండవలసివస్తుంది. ఆపదల్ని ఎదుర్కొన్నప్పటికీ ఆ తప్పుడు జీవితాన్నే ఇంకా సరియినదని మీరు భావిస్తూ ఉంటే మాత్రం జరిగేది జరక్కుండా ఉంటుందా ?

"మానవుడు'' ''మానవత్వం'' అనే పదాలు ఒక వ్యక్తికీ, ఒక కుటుంబానికి లేక ఒకజాతికి సొంతంకావని సామాన్యజ్ఞానమున్న ఏ వ్యక్తికయినా ఇట్టే బోధపడగలదు. ప్రపంచంలోని మానవులంతా ఎలొచ్చి మానవులెకదా ! మానవులందరికీ జీవించేహక్కు ఉంది తమ అవసరాలను పూర్తిచేసుకొనే అధికారం ఉంది శాంతికీ, న్యాయానికీ ఘనత గౌరవాలకు అందరూ అర్హులె మానవ శ్రేయం అంటూ ఒకకుటుంబే అది ఒక వ్యక్తిశ్రేయమో, ఒక కుటుంబ శ్రేయమో ఒక జాతి శ్రేయమో కాదు. అవి సర్వమానవ శ్రేయమేకాగలదు. అలాకాక ఒక వ్యక్తి శాంతి సుఖాలకిరిగి ఎదిరుంది అశాంతి అవస్థల్లోపడివుంటే మానవకి సుఖశాంతులు కలిగిఉంది అసడం సబబా ? విశ్వమానవ కళ్యాణం అంటే అది సర్వమానవ కళ్యాణమే కాని, ఒక తెగలేదా ఒక జాతి కళ్యాణం కాదు ఒక వ్యక్తి సుఖంగా ఉండి పదిమంది దుఃస్థితి పాలవుతే దాన్ని మానవ కళ్యాణ మంటామా ? ఈ విషయాల్ని మీరు అంగీకరిస్తే మానవసుఖ శ్రేయాలు మానవ కళ్యాణం ఎలా ప్రాప్తించగలవో యోచించి చూడండి. నన్నటి గిలే వీనికి ఒక్కటే సమాధానం మానవులందరినీ సమాన దృష్టితో చూడగలిగిన వాడే మానవ జీవితానికి సంబంధించిన సిద్ధాంతాలు అనుబంధాలు నిర్మించాలి. ఏస్వార్థపరుడయిన వాడు, ఏ కుటుంబంతోనూ, ఏ తెగతోనూ, ఏజాతితోనూ ఎలాంటి స్వలాభాలతోనూ పొత్తులేనివాడే అందరి హక్కులు న్యాయ రీత్యా నిర్ణయించాలి. అజ్ఞానంతో

పొరపడనివాడు, పాలనా అధికారాలను మళ్ళీ కాంక్షల్లోపడి అనుచితంగా దుర్వినియోగ పరచనివాడు, ఒకనికి అనుకూలతను మరొకనికి వ్యతిరేకతను పాటించనివాడు, ఒకని పట్ల అభిమానము మరొకనివట్ల ద్వేష భావము లేనివాడు, అలాంటివానికే సర్వమాన వుల్ని సమంగా పాలించే యోగ్యత ఉంటుంది ఇలా జరిగినప్పుడే న్యాయం స్థాపిత మవుతుంది ఈ విధంగానే సర్వమానవులకు, జాతులన్నిటికీ, సమస్తతెగలకు వారు వారు సముచితంగా పొందవలసినవి, ప్రాప్తించగలవు. అత్యాచారం సమసి పోవాలంటే ఇదొక్కటే మార్గం.

ఇక మీతో ఒకప్రశ్న : ఇలాంటి సంబంధ రహితుడు, ఇంతటి నిస్పాక్షిక దృష్టికుడు, ఇంత నిరపేక్షపరుడు, మానవీయ బలహీనతలకు అతీతుడు కాగలవాడు ఈ ప్రపంచంలో మానవుడు ఎవడయినా ఉన్నాడా? బహుశా మీలో ఎవ్వరికీ "కలడు"ని సమాధాన మిచ్చేసాహసం లేదనుకుంటా :

ఇంతటి ఔన్నత్యం దైవానికి మాత్రమేతగును. మరొకడు ఈ ఘనతకు అప్పుడుకాడు మానవుడు ఎంత విశాల హృదయుడయినా అతనికి కొంత స్వార్థమంటూ ఉండక మానదు కొన్ని మమతలు మక్కువలూ ఉంటాయి. కొందరితో అతని అనుబంధాలు దృఢంగాను మరికొందరితో స్వల్పంగానూ ఉంటాయి ఒకరి ఎడల ఉన్న పక్షపాతి మానాలు మరొకరిపట్ల ఉండవు కొందరితో పరిగాఢమయిన బాంధవ్యం ఉంటే మరి కొందరితో అధికారన్యం. ఈలోటు పాట్లు లేని మానవుడే ధరణితోలేడు. అందు వల్లనే దైవాన్ని కాదని మానవశాసనాల్ని పాటించేచోట, దైవాన్ని విడచి మానవ విధేయత ఆచరించబడేచోట్లల్లా ఎదో ఒకరూపంలో అన్యాయమూ అత్యాచారమూ అనివార్యంగా అగుపిస్తాయి.

(శ్రేయస్కర మార్గం మౌలానా సయ్యిద్ అబుల్ ఆలా మౌదుది)

పు రి యు

(ఇస్లాం పరిచయం : ఖుర్షీద్ అహ్మద్)

ఇస్లాం వెలుగులో బ్రతుకు బాట

"మతం" అన్న పదానికి తప్పుడు అర్థం ఆపాదించడం జరిగింది అందు చేత ప్రచారంలోవున్న సామాన్య భావంలో, కేవలం మనిషి వ్యక్తిగత జీవితానికి పరిమితమయిన "మతం" కాదు ఇస్లాం. ఇది ఒక సంపూర్ణ జీవిత విధానం ఇది మానవుని మనుగడకు సంబంధించిన సకల క్షేత్రాలను ఆవరించి ఉంది. ఇస్లాం, జీవితపు అన్ని రంగాలకు మార్గదర్శకాన్ని ప్రసాదిస్తుంది. అది—వ్యక్తిగత, సామాజిక, భౌతిక, నైతిక, ఆర్థిక, రాజకీయ, న్యాయశాస్త్ర, సాంస్కృతిక, జాతీయ, అంతర్జాతీయ రంగాలన్నిటినీ సంస్కరించగోరుతుంది

దివ్యకుర్‌ఆన్ మనిషిని బేషరతుగా ఇస్లాం ఆశ్రయంలో శరణు పొందాలనీ, జీవితరంగాలన్నింటిలో అల్లాహ్ మార్గదర్శకాన్ని అనుసరించాలనీ ఆదేశిస్తుంది. వాస్తవానికి, మనిషి మతాన్ని వ్యక్తిగత జీవితపు బందిఖానాలో నిర్బంధించి, జీవితపు సామాజిక, సాంస్కృతిక రంగాన్ని శూన్యంలోకి వదలిన దినం ఎంతో దురదృష్టకర మయిన దినం. నవయుగంలో మతభావన క్షీణించడానికి ఇదే ముఖ్య కారణం. మతం ఆంతరంగిక జీవిత పరిధుల్లో తలదాచుకోవడంకంటె వేరొక బలమయిన కారణం, మతవినాశనానికి, బహుశా లేదు. ఒక ఆధునిక తత్వవేత్త చెప్పినట్లు—

> "మతం మనల్ని దైవానికి చెందిన వాటినుండి సీజరుకు (ప్రభుత్వానికి) చెందినవాటిని వేరుపరచమంటుంది. ఇలాంటి చట్టబద్ధమైన వేర్పాటువల్ల ఇటు లౌకిక తత్వాన్నీ అటు ఆధ్యాత్మిక భావాల్నీ అవమానపరిచినట్లే అవుతుంది..... మనపై యుద్ధభేరులు ఆవరించినప్పుడు, పారిశ్రామిక కలహాలవల్ల సామాజిక శాంతికే ముప్పు వాటిల్లినప్పుడు, మతాన్ని అనుసరించే ఈ ప్రజల అంతరాత్మలు వ్యధను అనుభవించకపోతే "మతం" వల్ల ఏమాత్రం ప్రయోజనం లేదు. దైవిక విషయాలనీ, లౌకిక విషయాలనీ రెండుగా విభజించి మనిషి సామాజిక చైతన్యాన్నీ, నైతిక గ్రహణశక్తినీ బలహీనపరచింది ఈ మతమే."

ఇస్లాం యిలాంటి సంభావనను పూర్తిగా విరసిస్తుంది అటు ఆత్మ పారిశుధ్యం, ఇటు సాంఘిక సంస్కరణా పునర్నిర్మాణాలు దాని లక్ష్యాలని అది యిస్పష్టంగా ప్రకటిస్తుంది దివ్య కుర్‌ఆన్‌లో ఇలా పెల్లడించబడింది ,

''మేము మా సందేశహరుల్ని ప్రస్ఫుటమైన విదిర్శనాలతో పంపాము. వారితోపాటు దివ్యగ్రంథాన్ని, న్యాయసంస్థాపనార్థం) తులామానాన్ని, ప్రజలు మధ్యస్థమార్గంపై నిలకడతో మెలగాలని పంపాము. మేము ఉక్కును సృష్టించాము అందులో మహత్తర శక్తి వుంది జనులకోసం ఎన్నో ప్రయోజనాలున్నాయి — అగోచరుడయిన తనకు, తన ప్రవక్తకు ఎవరు తోడ్పడుతారో అల్లాహ్ చూడాలని (ఈ సౌకర్యాలు కల్పించాడు)''

(57 , 25)

''ఆజ్ఞాపించే అధికారం అల్లాహ్‌కు తప్ప మరెవ్వరికీ లేదు. ఆయన్ని తప్ప మరెవ్వరినీ అరాధించరాదని ఆయన ఆదేశించాడు ఇదే ఋజుమార్గం, సరయిన ధర్మపథం ''

(12 , 40)

''(ముస్లిములయినవారు) మేము భూమిపై వీరికి అధికారం ఇచ్చినట్లయితే నమాజ్ పరియు జకాత్ వ్యవస్థను స్థాపిస్తారు మంచిని పెంచడానికీ, చెడును చెరపడానికీ సహాయత్త పుతారు ''

మహాప్రవక్త ఇలా ప్రవచించాడు ,

''మీలో ప్రతి ఒక్కడూ ఒక కాపరివాడు తమ ఆశ్రీయంలో ఉన్నవారి యోగక్షేమాలనుగురించి ప్రతి ఒక్కరూ పర్శించబడతారు కనుక ఒక రాజ్యాధికారి ఆ రాజ్యంలోని ప్రజల యోగక్షేమాలకు బాధ్యుడు ''

''ప్రతి మనిషి తన కుటుంబానికి కాపరి, అందులోని ప్రతి సభ్యుని యోగక్షేమాలను గురించి ఆతన్ని అడగటం జరుగుతుంది. ప్రతి స్త్రీ తన భర్త కుటుంబానికి కాపరి, ఆ కుటుంబ సభ్యులనుగురించి ఆమె ప్రశ్నించబడుతుంది ప్రతి సేవకుడు తన యజమానికి కాపరి. ఆతన్ని తన యజమాని ఆస్తులనుగురించి అడగటం జరుగుతుంది.''

ఇలా ఇస్లాం శిక్షణల్ని స్థూలంగా పరిశీలించినా అది ఒక సమగ్రమైన జీవిత విధానమనీ, మానవ జీవితపు ఏ క్షేత్రాన్నీ పై శాచిక శక్తుల ఆధీనంలో వదలి వేయదనీ ద్యోతకమవుతుంది

ఇస్లాం అనబడే ఈ ''టీన్'' ధర్మం, ఇంకా అనేక ఇతరాలవలె ఏదో కొన్ని ఆచారాల చూడా పునస్కారాల ధర్మంకాదు ఇది యావత్తు మానవ జీవితాన్ని చుట్టి వుంది ప్రతి వ్యవహారంలో మనిషికి మార్గం చూపుతుంది దివ్య ఖుర్‌ఆన్ మరియు మహా ప్రవక్త హదీసు (సూక్తు) లను పరిశీలిస్తే విస్పష్టంగా తెలుస్తుంది కేవలం సరయిన విశ్వాసానికితో అల్లాహ్‌ను పూజించే పద్ధతి ఏదో ధార్మికంగా దైవనామ సంస్మరణకు, దైవస్తుతి స్తోత్రాలకు కల ప్రాముఖ్యత ఏమిటో అనే విషయాలకారి మనిషి తన కుటుంబ జీవితాన్ని ఎలా గడపాలో వ్యాపార వ్యవహారాలలో ఏ పద్ధతి పాటించాలో సభ్యత, సంస్కారాలువెలా ఉండాలో, ఆదాయవ్యయాల సూత్రాలు ఏవో, ప్రభుత్వ సంస్థాపన, పాలనా విధానాలేవో, యుద్ధం సంధి మూల సూత్రాలు ఏవయి ఉండాలో - ఒకటేమిటి, మానవుని పూర్తి వ్యక్తిగత, సామూహిక జీవితాల గురించి దివ్య ఖురాన్ మరియు మహా పవిత్ర సంప్రదాయాల్లో ఆదేశాలున్నాయి ప్రభు దాస్యాన్ని చేయడానికి ఆయనపట్ల విధేయత కలిగి ఉండడానికి ఈ ఆదేశాలన్నిటిని తు. చ తప్పకుండ అనుసరించడంతప్ప మార్గాంతరం లేదనే తాకీదుతో సహా ఉన్నాయి ఏ ఒక్కదానివట్లకూడా విర్లక్ష్య భావం కలిగి ఉండడానికి వీలులేదు. అలాకాక ఈ దైవాజ్ఞల్లో కొన్నింటిని తెలిసీ త్రోసిపుచ్చటం, విశ్వాసమార్గం కాజాలదు. ఇది మహా అపరాధం. వీనికి ఇహపరాల్లో కఠినశిక్ష అనుభవించవలసి ఉంటుది అల్లాహ్ ఆదేశాల్లో నచ్చినవాటిని అనుసరించడం, నచ్చనివాటిని అనుసరించక పోవడం విశ్వాస లక్షణాలుకావు. అతడు అవలంబించ వలసిన మార్గం ఒక్కటె. పూర్తి ఖుర్‌ఆన్ అల్లాహ్ వరపుత్రుడు ఆపాదించినదని ఏ విధంగా అతడు నమ్ముతాడో అదేవిధంగా ఈ దివ్యగ్రంథంలో ఉన్నదంతా కేవలం పారాయణం చేయడానికేకాదు. విధేయతతో అనుసరించడానికే అని అతడు దృఢంగా విశ్వసించాలి. ఈవిధంగానే అల్లాహ్ దాస్యాన్ని ఆయన ఆజ్ఞల పాలనల బాధ్యతల్ని నెరవేర్చగలుగుతాడు. అప్పుడే ముస్లిం ఇహపరాలందు అల్లాహ్ కారుణ్యానికి అర్హుడౌతాడు.

ఖుర్షీద్ అహ్మద్

మానవుడు - మానవీయత

ఆసలు, దేవుని ఈ ప్రభుత్వంలో మానవుని విజస్థానం ఏమిటంటే, రాజు ఒక వ్యక్తిని, తన దేశంలో ఏదో ఒక మండలానికి అధికారిగా నియమించి నటు వంటిది, దేశం, ప్రజలు, రైళ్ళు, రంతి తపాలా శాఖలు సైన్యం ఇంకా ఇతర శక్తు లన్నీ రాజు హస్తాల్లోనే ఉంటాయి ఆ మండలానికి నటు వైపులా రాజ్యాధికారం అతి బలిష్టంగా ఆపరించి ఉంటుంది ఆ చిన్న మండలాధికారి ఆ అధికారం ముందు వ్యూర్తిగా విపెరుడయి ఉంటాడు రాజు తలచుకుంటె అతన్ని తన ఆజ్ఞల్ని ఎంట్రుకవాని కూడా తప్పిపోకుండా చూచుకోగలడు. కాని, ఏలిక అతని బుద్ధిజ్ఞానాల్ని, మనో విశాలతను యోగ్యతా విశిష్టతలను పరీక్షింప గోరుతాడు. అందుకు అతనిపై ఉన్న తన బంధనాల్ని సడలింపజేస్తాడు ఆ కారణం చేత తనపై ఉన్నతాధికారం కూడా ఒకటుందనె భావనె శూన్యమయిపోతుంది ఆ మండలాధికారికి ఆయితే అతను బుద్ధిజ్ఞానాలు కలిగి స్వామిభక్తి, కర్తవ్యజ్ఞానం, విశ్వసనీయతగల వ్యక్తి అయితే బంధనాలు సడలి ఉన్నా తన్ను ఆయన దానునిగా, పాలితునిగా, సేవకునిగానే భావించు కుంటాడు తన ప్రభువు రాజ్యంలో ఆయన శాసనానుసారమే పాలన చేస్తాడు. ఏలిక ఇచ్చిన అధికారాల్ని అయన ఇచ్ఛను గుణంగానే ప్రయోగిస్తాడు. విశ్వాస పరత్వం, స్వామిభక్తి వైఖరి ద్వారా అతని యోగ్యత రుజువవుతుంది ఇంకా ఉన్నత పదవులకు అతనికి అర్హత ఉన్నట్లు గమనించి అత్యున్నత స్థానాలను ప్రసాదిస్తాడు ప్రభువు అలాకాక ఆ అధికారి అవివేక, స్వామిద్రోహి, వక్రబుద్ధి కలవాడయి, ఆ మండలంలోని ప్రజలు బుద్ధిజ్ఞానాలు లేనివారయి ఉంటే రాజ్యబంధనాలు సడలి ఉండడం గమనించి మండలాధికారి తిరుగుబాటు తలపెడతాడు అతని బుర్రలో అధికార కాంక్ష ప్రబలంగా నిండుకుంటుంది తాను ఆ మండలానికి స్వామి అని భావించి తలబిరుసు తనంతో సొంత ప్రభుత్వాన్ని ప్రారంభించడం మొదలెడతాడు అయితే, వేతనాలు పంపిణీ చేసేవాడు, పోలీసులపై ప్రత్యక్షంగా అధికారం గలవాడు, న్యాయస్థానాల్ని, కారాగారాల్ని నడిపేవాడు, బేడీలు, ఉరికంబాలు స్వాధీనంలో కలవాడు అతనే గనుక తను భావిజీవితంలో సౌభాగ్యపు సుభిక్షో దౌర్భాగ్యపు దుర్భిక్షో అంతా అతని హస్తా

ల్లోనే ఉందని భావిస్తారు అంత మాత్రానికే అక్కడి మూఢ ప్రజానీకం అతని స్వేచ్ఛా ప్రభుత్వాన్ని సమ్మతిస్తారు ఈ మూఢ ప్రజల్నీ, ఆ విదేశీయుడు అయిన అధికారినీ, అందరి పైనా గమనిస్తూ ఉంటాడు నిజ ప్రభువు, తలుచుకుంటే వారందరినీ తక్షణం బంధించి పొగరుఅణగేలా శిక్షించగలడు కాని అలా చేయడు వీరిని కొంతకాలం పరీక్షించాలని భావిస్తాడు అందు వల్ల అత్యంత సాహసంతో, ధీరమితో వారిలో నిండుకొని ఉన్న అయోగ్యతలన్నీ పూర్తిగా బయటపడే వరకు వారిని స్వేచ్ఛగా వదిలుతూ ఉంటాడు ఆ దుండగాధికారి ఎన్నటికీనా బలాన్ని ఉపయోగించి తన సింహాసనాన్ని ఆక్రమించు కుంటాడేమో అన్న భయం లేదు ఆయనకు ఆయన శక్తి సామర్థ్యాలు ఎంతో అమోఘమయినవి. ఈ ద్రోహాలు, విశ్వాస ఘాతకాలు తనపట్టునుంచి తప్పుకొని ఎక్కడికయినా పారిపోగలవన్న సంశయమూ ఆయనకు లేదు. అందుచేత త్వరపడి తీర్పు చేసివేసే ఆవశ్యకత కూడా ఆయనకు లేదు. సంవత్సరాల తరబడి, శతాబ్దాల తరబడి వారికి అవకాశం ఇస్తూఉంటాడాయన. చివరికి తమ నీచత్వాన్ని పరిపూర్ణంగా, ఏమాత్రం మిగులకుండా వారు బయటపెట్టిన నాటికి తన ఆగ్రహాన్నీ శిక్షను వారిపై అవతరింపజేస్తాడు, ఆ సమయంలో ఎలాంటి ఉపాయమున్నా ఆ యాతన నుంచి వారిని రక్షించడానికి ప్రయోజనకరం కాబోదు.

ఇస్లాంలో మానవులంతా ఒక్కటే. వాళ్ళ రంగు, కులం, గోత్రం, భాష, జాతీయత ఏది ఏమయినా వారంతా ఒక్కటే. ఆది మానవుని అంతరాత్మను ఉద్దేశించి సందేశమిస్తుంది పెద్దం, పెర్గం, దేశ కాలాల అడ్డు తెరల్ని తొలగిస్తుంది. ఈ తారతమ్యాలు నిత్యం వుంటూ వచ్చాయన్న సత్యాన్ని మార్చిం కాదనడానికి తావు లేదు నేటి— వైజ్ఞానికంగా వికాసమొందిన— ఈ యుగంలోనూ అవి ఉన్నాయి. ఈ అవక తవకలన్నింటినీ రూపుమాపి మానవాళి అంతా ఒకే కుటుంబం అనే భావనను అనుగ్రహించింది ఇస్లాం. మహాప్రవక్త (సలమం) ప్రవచించారు—

> "ప్రాణులంతా దైవ కుటుంబంగా రూపొందుతారు దైవ సృష్టిని (జీవరాసుల్ని) మనసారా ప్రేమించేవాడే దైవం చేత అమితంగా ప్రేమింపబడతాడు."
>
> "ప్రభూ ! నా ప్రాణాలకీ, విశ్వంలోవున్న దానంతటికీ స్వామి ! మానవులంతా పరస్పరం సోదరులనే నేను విశ్వసిస్తున్నాను."

''దైవ మార్గాలను గౌరవించండి, దేవుని కుటుంబం పట్ల ప్రేమతో మెలగండి''

''ఇస్లాం, దాని దృక్పథం రీత్యా, ఆది ఆపలంభించే విధానం రీత్యా అంత రాతీయమయినది అజ్ఞాన కాలపు నిర్బంధాల్ని అది నిర్మూలించదు. అది మానవాళి సంతతినీ ఒకే పతాకం క్రింద ఐక్య పరచాలని వాంఛిస్తుంది జాతీయ వైషమ్యాల కలహాల కారణంగా చిన్నాభిన్నమయిపోయిన నేటి ప్రపంచానికి ఇస్లాం, ఒక జీవన దాయక సందేశం, ఆశాజ్యోతి, సుహృద్భావమయిన భవిష్యత్తుకు మార్గం :

(శ్రేయస్కర మార్గం మౌలానా మౌదుది)
(ఇస్లాం పరిచయం · ఖుర్షీద్ అహ్మద్)

ఉపదేశం

మహా ప్రవక్త (స.అ.సం.) ముఆజ్ (ర.అ.)తో అన్నారు.

ఓ ముఆజ్ !
అల్లాహ్ అవిధేయతకు దూరంగా ఉండాలనీ,
సత్యమే పలకాలనీ
వాగ్దానం పూర్తిచెయ్యాలనీ,
అప్పగింత (అమానతు)ను పరినా అంద చెయ్యాలనీ,
విశ్వాసఘాతుకం చెయ్యరాదనీ,
అనాధలపై కనికరం కలిగి ఉండాలనీ,
పొరుగువారి హక్కులను కాపాడాలనీ,
కోపాన్ని అణచుకోవాలనీ,
జనులతో మృదువుగా మాట్లాడాలనీ,
మరియు
అందరికీ సలాం చెయ్యాలనీ: నేను నీకు ఉపదేశిస్తున్నాను.

మరో జీవితం! మరో ప్రపంచం!!

మరణానంతర జీవితానికి సంబంధించిన ప్రశ్న కేవలం ఒక తాత్విక సమస్య మాత్రమే కాదు, దీనికి మన అనుదిన జీవితంతో కొద్దిగానో ఎంతో సంబంధం ఉంది అనే విషయం కాస్త యోచిస్తేనే బోధపడగలదు వాస్తవానికి మన నైతిక ప్రవర్తన పూర్తిగా ఈ ప్రశ్నపైనే ఆధారపడిఉంది జీవితం అంటే కేవలం ఇహలోక జీవితమాత్రమే అని దీని తరువాత మరొక జీవితంలేదని ఎవరైనా భావిస్తే ఆతని నైతికవైఖరి ఒక విధంగా ఉంటుంది ఒక వేళ ఇహలోక జీవితానికి తరువాత మరొక జీవితం కూడా ఉందనీ, అందులో ఆతన ప్రస్తుత జీవితాన్ని గురించి దేవుడు సంబంధించిన లెక్కలు చూపవలసి ఉంటుందనీ, పరిఇహలోకంలో అతడు చేసిన కర్మల పరికారం అక్కడ ప్రతిఫలం ఆనుభవించవలసి ఉంటుందనీ అతను నమ్మితే అతని నైతిక వైఖరి పూర్తిగా భిన్నమయిన రీతిలో ఉంటుంది. ఉదాహరణకు, ఒక వ్యక్తి హైదరాబాదు నుండి బొంబాయి వెళ్ళే ఉద్దేశ్యంతో ప్రయాణం చేస్తున్నాడు అనుకుందాం బొంబాయి చేరగానే అతని ప్రయాణం ముగియటమే కాదు, అక్కడి పోలీసు శాఖ, న్యాయ శాఖ, ఇంకా అతన్ని విచారించగల ఏ ఇతర శక్తి కూడా అతన్ని ప్రశ్నించజాలదని అతని అభిప్రాయం. దీనికి భిన్నంగా మరొక వ్యక్తిని తీసుకుందాం; అతను కూడా అదే బాటన ప్రయాణం చేస్తున్నాడు బొంబాయి అతని గమ్య స్థానం కాదనీ, పముద్రం దాటి మరో దేశానికి తాను చేరవలసి ఉందనీ, భారత దేశ ప్రభుత్వమే ఆ దేశాన్ని పరిపాలిస్తుందనీ ఆ ప్రభుత్వ కార్యాలయంలో తాను భారతదేశంలో చేపన క్రియల రహస్య భోగట్టా పొందుపరచబడి ఉందనీ అక్కడ ఉన్న రికార్డును పరిశీలించి తాను ఏపదవికి అర్హుడో నిర్ణయించబడుతుందనీ అతని నమ్మకం ఈ ఉభయుల నడవడిక ఎంత విభిన్నమయి ఉంటుందో మీరే సులాయాసంగా గ్రహించగలరు. మొదటి వ్యక్తి బొంబాయి వరకు మాత్రమే తగిన ప్రయాణ ఏర్పాట్లు చేసుకుంటాడు రెండవ వ్యక్తి ఏర్పాట్లు బొంబాయి దాటి ఇంకా సుదూర

ఎగియాణానికి తగిదట్లుంటాయి లాభ నష్టాలు ఏవి కలిగినా అవి బొంబాయి చేరే పరికే, ఆ తరువాత వాటి ప్రవక్తి ఉండదని మొటి వ్యక్తి భావిస్తాడు కాని రెండవ వ్యక్తి, నిజ లాభనిష్టాలు వ్యాయాణపు తొలి దశలో కాక చివరి దశలో ప్రాధ్యమవు తాయని రలుస్తాడు బొంబాయి జేరే పరకు ఫలించే క్రియలపైనే మొదటివాని దృష్టి కేంద్రీకృతమయి ఉంటుంది. కాని రెండవ వ్యక్తి, సముద్రానికి ఆవల పర దేశంలో వ్యాపారాన్నిచ్చే కార్యాలపై తన దృష్టిని లగ్నంచేసుకుంటాడు

నేను చెప్పదలచుకొన్నది కొన్ని ఉదాహరణల ద్వారా వివరిస్తాను వీటిని శ్రద్ధగా గమనించండి ఒక వ్యక్తి తన విరోధి ఇంటికి చిచ్చు పెడతాడు. అది దహనమయిపోతుంది ఇది అతని క్రియల భౌతిక పరిణామం. ఇల్లు కార్చిసి ఒక కుటుంబానికి అతను కలిగించిన నష్టానికి సమానంగా అరనికి శిక్ష విధించడమే వీని నైతిక పర్యవసానం కాని ఈ పర్యవసానంవ్యాక్తినుపటం కొన్ని విషయాలపై ఆధారపడి వుంది చిచ్చుపెట్టిన వాని ఆచూకీ తెలియాలి, అతను పోలీసులకు పట్టుబడాలి నేరం అతనిపై రుజువు కావాలి, దహనం వల్ల ఆ ఎంతానికి దాని భావి సంతతికి కలిగిన నష్టమెంతో న్యాయస్థానం ఖచ్చితంగా అంచనా వేయగలగాలి అప్పుడు న్యాయ రీత్యా ఆ నేరస్థునికి తగిన శిక్ష విధించబడాలి. ఈ షరతుల్లో ఏ ఒక్కటి పూర్తి కాకపోయినా నైతిక పర్యవసానం బయలు పడకనెపోవచ్చు, లేదా దాని కొంతభాగం మాత్రం వ్యక్తం కావచ్చు, లేదా నేరస్థుడు ఎదుటి వ్యక్తివి సర్వ నాశనం చేసి ప్రపంచంలో నిక్షేపంగా తిరుగుతూ వృద్ధి ఏకాకాలు పొందడం కూడా సాధ్యమే :

మరో ఉదాహరణ తీసుకోండి కొందరు వ్యక్తులు జాతీయ స్థాయిలో తమ ప్రజల పిచ్చాసాధిమానాలు చూరి గొంటారు ప్రజలంతా వారిమాటను కాదనక వారిని అనుసరిస్తుంటారు తమబుగల ఎలుకబడిసి స్థానాన్నీ పురస్కరించుకొని వారు జనుల్లో సామ్రాజ్యవాద జ్వాలలు రేపుతారు దేశ విస్తరణ భావాలు ఉద్భవించేలా ప్రజల్ని ఉద్బోధిస్తారు. పొరుగు దేశాలతో పోరు తలఎడతారు. లక్ష లాది జనుల్ని హత మారుస్తారు ఎన్నో దేశాల్ని సర్వ నాశనం చేస్తారు. కోటాను కోట్ల మానవుల్ని కడుహీనంగా నీచంగా బ్రతకపెలసిన స్థితిక తోస్తారు. మానవ చరిత్రపై వీరు చేసిన అఘాయిత్యాల ప్రభావం అనూహ్యమయింది ఈ ప్రభావం ఎన్నో శతాబ్దాల వరకు, తరతరాలుగా వేన వేల మానవులపై ప్రభావిస్తుంది. కొందరు వ్యక్తులు చేసిన ఈమహాపరాధానికి ఈ జీవితంలో న్యాయరీత్యాతగిన శిక్ష విధించడం

సాధ్యమా ? వీరిని నిలువునా ముక్కలు ముక్కలుగా నరికినా సజీవంగా దహనం చేసినా, చిత్రహింస చేసినా లేదా మానవునికి వీలయిన మరే శిక్ష విధించినా వారు కోటానుకోట్ల జనులకూ వారి భావి సంతతికి చేసిన ఎనలేని దురాగతాలకు సమానం కాజాలదు ఆ శిక్ష ప్రస్తుత విశ్వ వ్యవస్థ ఏ ప్రాకృతిక సిద్ధాంతాలను కిట్టుబడి వ్యవహరిస్తుందో వాటి రీత్యా వారు తమ నేరాలకు తగిన శిక్ష పొందడం ఏ విధంగానూ సాధ్యపడదు చంగీజుఖాన్‌ను, లేదా హిట్లర్‌ను చిత్రహింస చేసినా వారు మానవాళికి చేసిన నష్టానికి ఆ శిక్ష సమానం కాగలదా ?

అదేవిధంగా మానవాళికి సత్యము సన్మార్గాల శిక్షణ ఇచ్చి చీకటినుండి వెలుగులోకి దారిచూపిన ప్రవక్తలను, ఋషులను, సత్పురుషులను తీసుకోండి వారి పుణ్యమా అంటూ శతాబ్దాల తరబడి మానవ జాతి తర తరాలుగా వారు చూపిన సన్మార్గం ద్వారా లాభమొందుతూ వుంది ఇంకా భవిష్యత్తుతో ఎన్ని శతాబ్దాలవరకు లాభమొందుతూ ఉంటారో చెప్పలేము వారు ఆ కాలాల్లో తమకు ఎదురయిన ఎనలేని కష్ట నష్టాల్ని భరించి శ్రమపడి చేసిన ఈ సేవకు ఈ ప్రపంచంలోనే పూర్తి ఫలితం లభించడం సాధ్యమా ? తన మరణానంతరం కూడా వేలాది సంవత్సరాలవరకు అనంతకాల పర్యంతం పరివ్యాప్తమయ్యే ప్రభావంగల తన కీర్తికు ఎగిస్తుత ప్రాకృతిక సిద్ధాంతాల పరిమితిలో ఒక వ్యక్తి సంపూర్ణ ప్రతిఫలాన్ని పొందగలడా ?

ఇంతకు ముందు చేర్కొన్నట్లు, ప్రస్తుత విశ్వ వ్యవస్థ ఏ సిద్ధాంతాలపై కొనసాగుతుందో వాటి దృష్ట్యా ప్రపంచంలో మానవ చర్యలకు నైతిక ప్రతిఫలం సంపూర్ణంగా సమకూరటానికి తగినంత అవకాశం లేదు. మరొక విషయం ఏమంటే కొన్ని సంవత్సరాల అల్ప జీవితంలో మనిషి చేసే ఒక్కో క్రియయొక్క పరిణామాలు, పర్యవసానాలు ప్రభావాలు బయల్పడటానికీ, అవి పూర్తిగా వ్యక్తమవడానికీ వేల వేల సంవత్సరాల కాలం పడుతుంది అయితే ప్రస్తుత ప్రకృతి సిద్ధాంతాల ప్రకారం మానవునికి ఇంత దీర్ఘకాల జీవితం దొరకడం అసంభవం. దీనివల్ల హేతుబద్ధంగా తేలేది ఏమంటే మనిషి భౌతిక, పాశ్విక అంశాలకు మాత్రం ప్రస్తుత భౌతిక లోకం (Physical World) దాని ప్రాకృతి సిద్ధాంతాలు పరిపోతాయి. కాని మనిషి ఉన్నత కాంక్షించే నైతిక అవసరాల కొరకు ఈ ప్రపంచం ఏ విధంగాను సరిపోదు. దీని కొరకు మరో విశ్వ వ్యవస్థ అవసరం. అందులో నైతిక సిద్ధాంతాలే పాలక శాసనాలు (Law)గా ఉండాలి. ప్రకృతి సిద్ధాంతాలు వీని క్రింద కేవలం

ఉపసిద్ధాంతాలు ఉండాలి. ఆ విశ్వ వ్యవస్థలో జీవులందరికీ సమ అసంత మొనదిగా ఉండాలి అప్పుడే ఈ లోకంలో బయల్పడలేకపోయినా లేక విన్నింగా బయల్పడిన నైతిక పరిణామాలన్నీ వాటి విజరూపంలో వ్యక్తం కాగలవు అక్కడ వెంటి బంధాలు కాదు సర్వమూ సదాచారాలపై విలువ స్థానం ఉండాలి నైతిక సిద్ధాంతాలరీత్యా కాల తగినదాన్నే అగ్ని కాల్చగలగాలి సదాచారులకు సన్మార్గులకు మాత్రమే అక్కడ సుఖ సంతోషాలు లభించాలి. దుష్టులకు మాత్రమే కష్టాలు, బాధలు ప్రాప్తం కావాలి. ఇలాంటి ఒక విశ్వ వ్యవస్థ స్థాపించబడటం అవసరం అనే విషయమూ కోరుతుంది. పరిక్షతీ కాంక్షిస్తుంది :

ఇస్లాం సిద్ధాంతాల పరికారం ఈ లోకం ఒక పరీక్షారంగం ఇందులో పరీక్షింపబడేవాడు చనిపి ఇక్కడ తాను చేసేదానంతటికీ మనిషి లెక్కచూపవలసి వుంది పరిపంచంలో కానిపించే జీవకళ అంతా ఒక లాజు అంతమొందుతుంది తదనంతరం ఒక కొత్త పరిపంచం వ్యవస్థీకరింపబడుతుంది. ఈ మరణానంతర జీవితంలోనే మనిషిని అతని దుష్కర్మల ఫలంగా శిక్షించడమో లేక సత్కర్మలపుష్ట్యా బహూకరించడమో జరుగుతుంది ఇహలోకంలో తమ పరిణామానికి విధేయులై జీవించేవారు పరలోకంలో శాశ్వత సౌఖ్యాలు ఆస్వాదిస్తారు ఎవరు ఎక్కడ ఆయన ఆజ్ఞని ధిక్కరిస్తారో వారు తమ అవిధేయత ఫలితాల్ని చవిచూడవలసి ఉంటుంది దివ్య కుర్ఆన్‌లో సూచించినట్లు

> "మేము ప్రతి మనిషి కర్మలను అతని కంఠహారంగా చేశాము పరిశయదినాన మేము అతని కర్మపత్రాన్ని అతని ముందు ఒక పుస్తకరూపంలో తెరచి పెడతాము. 'నీకర్మ పత్రాన్ని నీవే చదువుకో. నీ లెక్కల్ని చూసుకోవడానికి నేడు నీవే చాలు (మరెవ్వరూ అవసరంలేదు, అని చెప్పబడుతుంది."
>
> (దివ్య ఖుర్ ఆన్ 17 . 14-16)

> "ఎవరు ఒక సత్కార్యాన్ని తెస్తారో (పరలోకంలో) వారికిఅలాంటివి పది బహూకరింపబడతాయి. మరెవరు ఒక దుష్కార్యాన్ని తెచ్చుకుంటారో వారికి ఆ ఒక్కదాని పరికారమే శిక్షపడుతుంది. వారికి ఎలాంటి అన్యాయమూ జరగదు."
>
> (దివ్య ఖుర్ ఆన్ 6 , 16)

ఈవిధంగా ఇస్లాం విశ్వాసాలు మూడు

1. దేవుని ఏకత్వంలో విశ్వాసం కలిగి ఉండటం

2 ముహమ్మద్ (సఅసం) దైవదూత్యాన్ని, ఆయన అందజేసిన మార్గదర్శకాన్ని నమ్మడం

3 మరణానంతర జీవితంలో తీర్పుదినాన మనిషి దేవునిసమక్షంలో తన కర్మలకు సమాధానం చెప్పుకోవలసి ఉందని విశ్వసించడం.

ఈ విశ్వాసాల్ని స్వీకరించినవ్యక్తిఎవరయినా ముస్లిమే. ఈ విశ్వాసాలన్నీ ఈ కలిమాలో సంగ్రహ పరచబడ్డాయి

అల్లాహ్ తప్ప మరే ఇతర దైవంలేదు,
ముహమ్మద్ (సఅసం) ఆయన ప్రవక్త

(మరణానంతర జీవితం మౌలానా సయ్యిద్ అబుల్ అలా మౌదుది)

మీరు మాట్లాడినప్పుడు
న్యాయాన్నే పలకండి – వ్యవహారం
మీ బంధు మిత్రులదే
అయినా కానివ్వండి.

-ఖుర్ఆన్-మజీద్